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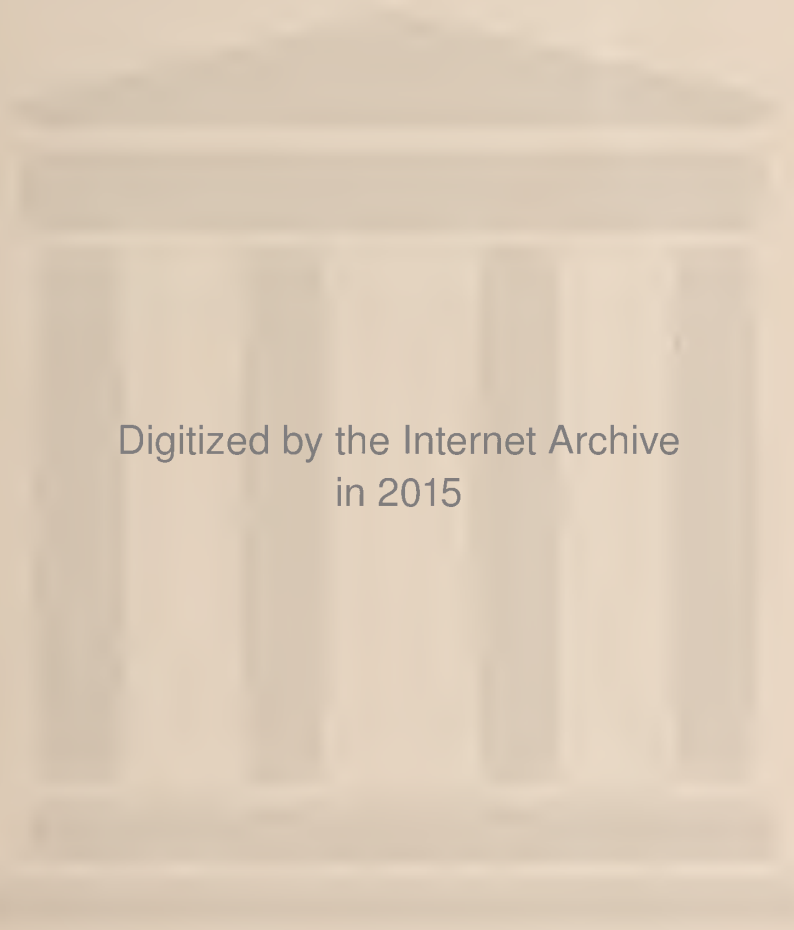
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Review of the World

DELAVAN L. PIERSON, *Editor*

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BEAUTIES OF THE SPRINGTIME IN TOKYO

In the midst of external beauty there abound ignorance and poverty, vice and all kinds of sin. It is to introduce Christianity which makes for beauty of life and character, that the missionaries have gone to Japan (Read page 491)

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A CALL FROM ABYSSINIA

THE most difficult lands and peoples to reach with the Gospel of Christ are naturally those that think that they have no need of further light. The Jews will not hear because they have the Old Testament and the Talmud; the Moslems refuse to listen because they think Mohammed superior to Christ and the Koran more fully inspired than the Bible. The Oriental Christian sects have not welcomed evangelical messengers because they have considered themselves already Christians. Many of these have a name to live and are dead; they show little if any evidences of spiritual life. One of the difficult fields is Abyssinia.

"No one who has studied the missionary occupation of northeastern Africa," says Dr. Zwemer, of Cairo, "can hesitate as to the vast possibilities of Abyssinia. Among the unoccupied fields of the world, Abyssinia has long been a challenge. Whole tribes that were once Christian, and still bear Christian names, have become Mohammedan within the past two decades. The situation is positively alarming. Islam is steadily penetrating into hitherto Christian districts, and making superficial progress among the restless tribes. Altogether, Abyssinia with its 200,000 square miles may have a population of between nine and ten millions. The country consists for the most part of extensive table-lands 6,000 feet above the sea, with mountains which attain to 10,000 and 12,000 feet. The whole country presents the appearance of having been broken up by upheavals and the mountains assume wild, fantastic forms. The principal rivers are tributaries of the Nile, and would form the natural lines of communication with the Sudan and Egypt.

"Religious intolerance and political jealousy have together closed Abyssinia to the Gospel messenger for centuries. There is a ready entrance for the Christian evangelist, but the opposition

of the debased priests of the Abyssinian Church and the drastic punishments inflicted by Abyssinian authorities on those who are suspected of favoring another form of Christianity are great hindrances."

But today there are clear signs of awakening in Abyssinia. For years the rulers have been unwilling to receive Christian evangelical missionaries. The Swedish Evangelical Mission has been at work among the Gallas at Addis Ababa with some success and the British and Foreign Bible Society has in recent years opened the way to the hearts of the people. The sale of the Scriptures has been followed by remarkable results. Many nominal Moslems have turned to Christ and through the Swedish Evangelical Mission a remarkable religious movement in the interior has taken hold of the Moslem population, so that in the last six years some 10,000 are said to have been baptized into the Christian Church. The apostle of this movement is an ex-Sheik, Zaccaria, who changed his name to Noaye Kristos, a person of great influence in Sokoto. The movement is evangelical and has sprung from the distribution of Scriptures by the British and Foreign Bible Society.

A few years ago the Rev. Thomas Lambie and Mr. McCrory of the Sudan Mission of the United Presbyterian Church were at Nasser, a town near the border, when an Abyssinian General and his Staff called to ask for some medicine. The General also accepted a Bible and asked: "Why do you not come into Abyssinia to teach us and to heal our sick . . . we will treat you well and will give you a delightful place to live."

As a result of this appeal money was given to begin work in Abyssinia and Mr. Lambie and a negro colporteur visited the country and received a hearty welcome. The General offered a site on the mountain if the missionaries would establish a hospital there. Four calls have come for an evangelical mission in Abyssinia—three more than were required to take Paul to Macedonia. There are millions of pagans in Abyssinia and millions more who have only a distant and indistinct knowledge of Christ. It is a country of small villages and hamlets. The important towns are few and of small size,—Gondar 5,000, Adua 3,000, Addis Ababa, the present capital, 35,000, and Harrar 40,000. The railway recently completed from the coast to the capital is an open highway, not only for trade, but for Christian influence and the future messenger of the Gospel. The field offers many points of contact with the Coptic Church of Egypt and the Protestant community. No unevangelized field has a more romantic past and a stronger appeal to the Christian imagination. The people are awakening to their need of a better way of life and a clearer knowledge of God.

A deputation from Abyssinia came to America last summer,

bringing gifts and greetings to President Wilson, and an expression of desire for closer fellowship with this country. How soon will American Christians respond with a Mission to Abyssinia, carrying the fuller message of light and life through Christ and the open Bible?

THE NEW MOROCCO

SOME remarkable economic transformations have taken place within the past few years in Morocco. The war diverted attention from the changes in progress there under the French administration, but did not seriously interrupt the work of transformation. M. Alfred de Tarde, editor of "France-Marco," tells some of the facts in *The Geographical Review*. He says: "When France took up the work of political and economic organization everything remained to be done—restoration of the disordered administration; establishment of the bases of economic development; installation of medical, educational and other service; reform of the land system. At the same time peace had to be assured and a rebellious population pacified by the combined application of force and persuasion.

"The task was rendered more difficult by the European war. There was a call for immediate abandonment of all the country except the coasts. But General Lyautey, with a clear outlook on the future, despatched to France the forces summoned for national defense, guaranteeing to hold Morocco with the remainder. Not only has Morocco remained peaceable during the war but the zone of pacification has been extended. Today the occupied area exceeds 250,000 square kilometers, whereas at the outbreak of the war it was 180,000 square kilometers."

Step by step the borders of the "pacified" area have been pushed forward by troops which build roads and bridges, railways and telephone lines for the benefit of the native population, and which include in their ranks masons, carpenters, laborers, farmers, teachers and doctors.

Casablanca is now provided with a fine, commodious harbor and its traffic is growing rapidly. When Casablanca is joined by rail with Oran and Tangier it will afford European travelers the means of shortening by several days the journey between the Old World and Central and South America. Great progress has been made in the construction of highways, which, with the introduction of automobiles, have been one of the chief factors in opening up the country. The French authorities have devoted much attention to town planning, and with the help of an expert the tendency of the European town growing up beside the native town is to overshadow, and finally to replace its predecessor. To avoid this sequence General Lyautey laid down a rule that the

native and the European towns shall be separated, a plan adopted by the English in India. The policy is in accord with moral and hygienic principles. In an intimate mixture of two such dissimilar civilizations it is rather the vices than the virtues that flourish in the Moroccan towns, with their narrow, dirty, ill ventilated streets. In the town plans of the future the first care will be to set aside a strip of ground separating the European and native sections, and on this strip all buildings will be prohibited.

With the example of European colonists before their eyes, the natives are rapidly adopting modern agricultural methods and machinery; agricultural experiment stations and other agencies are introducing new crops, better adapted to the soil and climate than the old; stock-breeding is being encouraged. The next and most important step for Morocco is for the French to guarantee religious freedom and for Christians in America and England to strengthen missionary work.

STIRRINGS IN GUATEMALA

FOR TWENTY-TWO years Guatemala, a Central American republic about the size of New York State, has been under the control of one president, Don Manuel Estrada Cabrera, very much as Mexico was under the control of Diaz. The unrest and desire for release from despotism that has aroused other nations has also taken possession of Guatemala; and in March last the Cabrera Government was overthrown. Mr. Walter McDougall, the treasurer of the Missionary Review Publishing Company and Mr. Dwight H. Day, the treasurer of the Presbyterian Board of Foreign Missions, were in Guatemala City with other delegates to the Central American Mission Conference when the revolution broke out. Cabrera fled to his summer palace outside the capital and mobilized the army but in vain. A crowd of 30,000 people made a demonstration against the government officials; and students drew up and signed an address demanding certain reforms. The soldiers fired on the demonstrators, killing some, but when cameras were turned on the soldiers they fled to avoid the incriminating evidence. The city was bombarded by Cabrera's forces and some damage was done, but in a brief time his government was overthrown, Cabrera fled and new rulers were installed in office. The demands of the Unionist or Revolutionary party included the following reforms:

1. A new ministry and civil service officials.
2. Abolition of graft and favoritism in government circles.
3. Compulsory and universal education.
4. The suppression of crime.
5. The enforcement of the law against public religious processions and against public worship except in church buildings.

6. The abolition of forced labor by Mozos.
7. Adequate laws for protection of the working classes.

There is hope that a brighter day has dawned for Guatemala, both politically and spiritually. Not only have the people been aroused to demand better government, but they are more eager than ever before for education, and many are ready to receive evangelical Christian truth. One of the Guatemalan Christians told of one town of 5000 people who had accepted evangelical teachings and were ready to enter the Christian Church if only they could have proper leadership.

As a result of the missionary conference, forward steps have been planned by the Presbyterian Mission. The buildings destroyed by the earthquake two years ago are to be rebuilt, new missionaries are to be sent out, work for the Indians is to be extended, a union mission press is to be established and a union mission paper published. This program will cost between $100,000 and $200,000, but the promises of the harvest fully justify the expenditure.

Guatemala has been a neglected field. The difficulties are many but are not insurmountable. There are ignorant Roman Catholics who oppose all evangelical work, but the masses are indifferent to and are ignorant of religion. The government is friendly to Protestant missions and the law provides for the free circulation of all literature through the mails.—Pray and give for Guatemala!

OBJECTIONS TO CHURCH UNION IN INDIA

THE MOVE toward church union in India is not without its strong opponents. While many Indian Christians and some foreigners approve of the effort to unite even Anglican, Syrian and non-conformist Churches in one organization, there are those in influential positions who hold that this is neither desirable nor practical. The objections are similar to those raised against organic union in America. Some of them are as follows:

The ends to be attained are not as desirable as stated. Spiritual unity is most important and does not depend on organic union.

The move toward union is premature and not in harmony with the spirit of Indian thought and customs. India reveres religious men, but not ecclesiastical potentates, such as bishops.

The plans for the union of Episcopal and non-Episcopal Churches is one sided and practically amounts to the surrender of free church ideals. These plans involve many unsolved problems and pitfalls. The doctrinal basis of the proposed union is not sufficiently clear and positive, and involves elements that may promote discord.

The "historic Episcopate" and "constitutional Episcopacy" referred to in the Tranquebar manifesto are not clearly defined and

no valid reason is given for preferring episcopacy to any other form of church government.

Organic union without true doctrinal agreement and spiritual unity may foment discord, rather than promote harmony.

These and other arguments show that there is some distance yet to go before Christians of India or elsewhere will be ready to unite in one organized Church, even with certain latitude.

A BLOT ON AMERICA'S 'SCUTCHEON

SIN IS SIN, and crime is crime, wherever they are found and by whomsoever they are committed. It is dastardly and inexcusable for Germans to torture and maltreat their enemies, for the Bolshevists to cruelly abuse the Russian bourgeois, for the Turks to murder the Armenians, for the Japanese to torture the Koreans. It is equally dastardly and inexcusable for the Americans to meet crime with crime by the torture and cruel lynching or burning at the stake of men of the Negro race. The crime with which some of these Negroes are charged is horrible and deserves the severest penalty, but this does not mitigate the guilt of those who meet barbarism with barbarism. Mobs break all the laws and restraints of civilization and disregard justice. The facts show that many Negroes who are lynched are only suspected of crime, that law is not allowed to take its course, that mob violence is unrestrained passion and that lynching neither remedies the wrong nor deters other men from committing crime.

Last year eleven Negroes were burned alive for alleged crime in the United States and seventy-three more were lynched by hanging, shooting, beating, cutting to pieces, drowning or some other barbarous method. Of these the charge against twenty-seven was murder and nineteen assaults or attempted assaults on white women. Some charges were as trivial as "altercation with a white man" and "not turning out of the road for a white boy in an auto."

There is need for an intensive and extensive campaign of education to instruct Negroes and to teach them self-control; and also to educate white men and women, not only in Georgia and Mississippi, but in Chicago and Kansas City. The solution of the race problem and of every other problem is Christian education. Americans need to set their own house in order and to clean the blot on their own 'scutcheon if they are to undertake the work of correcting the evils that exist in Germany or Turkey or in Korea and China. Many plans are under way for improving the condition of the Negroes and for giving them the opportunities that all mankind should enjoy—to establish suitable homes and churches, to receive necessary education and to be treated with consideration and justice socially, industrially, politically and judicially.

CHURCH AMERICANIZATION PROGRAMS

NO LASTING benefit attaches to an Americanization program that is not a Christian program. If churches or Christian workers merely teach English, intellectual studies, athletics, sanitation, hygiene, social uplift and industrial betterment, they may do no more than increase the power of anarchists and criminals. It is not enough to develop minds and bodies. To make all such work worth while it must not only be permeated with Christian idealism, but must have for its chief aim the leading of each individual to a personal surrender to Jesus Christ, as divine Lord and Saviour. This work depends for its success, not on patriotic motives or humanitarian sympathy, but on the power of the Spirit of God.

How shall Christian churches help to do this needed work of making Christian citizens of all classes of foreigners? The Home Missions Council suggests (1) The right kind of preaching, study, investigation and prayer; (2) Better equipment for the work in churches, parish houses or rented halls; (3) Enlistment of pastors, Sunday-school workers, women, men and young people of the church in definite and intelligent Christian effort for foreigners in the neighborhood; (4) Classes can be formed in Sunday-schools, entertainments given, families visited, mothers' meetings held; (5) Help may be given to foreigners by Christian lawyers, doctors nurses and teachers; (6) Recreation grounds may be opened, dispensaries established and clubs started in neglected districts.

But the Christian goal must ever be kept in view by the workers —the manifestation of the Love of God through unselfish service, in order to lead these men, women and children into the blessing of the friendship and salvation of Jesus Christ.* To make this service effectual each worker must be a devoted and intelligent follower of Christ.

STUDENT VOLUNTEER MOVEMENT CHANGES

AFTER OVER thirty years of existence, the Student Volunteer Movement has made a radical change in its organization. The Executive Committee recently adopted a plan by which students shall have a large representation on the Committee. The Student Volunteer Council has been formed to consist of two representatives, a man and a woman, from all the Student Volunteer Unions in North America. These proposals were first brought before the Committee in February, 1919, and the first meeting of the Council was held at Wallace Lodge, Yonkers, New York, on April 10 and 11 of the present year. Fifty-four delegates were present from Unions so separated geographically as California, New Eng-

* Send for the pamphlet on "Americanization," printed by the Home Missions Council, 156 Fifth Avenue, New York.

land, Toronto and Texas. The Council reviews the work of the Movement, and suggests plans and methods for making its work more effective. It also nominates the student members of the Executive Committee, which has been enlarged from six to thirty members, and is composed of fifteen student volunteers, four representatives of the Student Y. M. C. A. and Student Y. W. C. A., five representatives of Foreign Mission Boards and six delegates-at-large.

A surprise to some and a loss to the work comes in the resignation of Dr. John R. Mott from the Chairmanship of the Executive Committee on which he has served as chairman since the Committee was formed in 1888. Dr. J. Ross Stevenson, who has filled the office of Vice-Chairman most efficiently for twenty-two years, and has served on the Committee for twenty-five years has also resigned. To fill these vacancies Dr. Joseph C. Robbins, Secretary of the American Baptist Foreign Missionary Society, was elected Chairman and Mr. Charles S. Campbell, a graduate of Yale, was chosen Vice-Chairman.

PROPOSED UNION OF EASTERN CHURCHES

AS A RESULT of a proposal of the Lieutenant of the Oecumenical Patriarchate of the Eastern (Greek) Orthodox Church of Constantinople in January, a special committee was appointed to consider the question of the union of the various Christian Churches, especially the union of the Eastern Orthodox, the Old Catholics and the Armenian (Gregorian) Churches. This Committee consists of the Metropolitans (Bishops) of Caesarea, Philadelphia, Elioupolis, Kirkilisa, the first Secretary of the Holy Synod and the Faculty of the Theological School at Halki.

The report of the Committee was approved by the Holy Synod on January 19th. It is, in part, as follows:

"The Rapprochement and League (Union) of the various Christian Churches not only is not hindered by the existing dogmatic differences among them; on the contrary and in spite of them it is possible, and is to be wished for and desirable, being necessary and in many ways useful for the best interests of the various denominations and of the whole of Christendom. As the first and indispensable condition of this desirable Rapprochement and Union, there must be put aside all the mutual distrust and ill feeling, caused from the tendency noticed in some of them to beguile and proselytize the followers of other confessions (denominations).

"Another condition is that there must be the vital interest for the well-being and strengthening of other churches also, which should not be considered as entirely strange and foreign, but rather they should be considered as akin and friendly in Christ.

"A third condition is the feeling of readiness and earnestness

in following up the happenings in the other churches, and thus learning more accurately their affairs; and also to lend them a helping hand and cooperation in their strivings for their own well-being.

"The acceptance by the other churches of the measure suggested we are sure would constitute the first step in their rapprochement, and this in time will greatly prepare the way to that desirable union for which the Church has ever been praying, having as its motto the last prayer of the Lord: 'I ask not only for these but also for those who are to believe in me through their word, that they may all be one.' "

THE ANTIDOTE TO RADICALISM AND UNREST

NEVER has there been such wide spread unrest in the world; so much suspicion; so much uncertainty; so much foreboding. Even the most optimistic find it difficult to view the future with confidence. Russia, with its 180,000,000 people, is still torn with strife and without any solid foundation. Germany is stirred by revolution and counter revolution. Great Britain has not only her industrial and political problems at home but faces a most difficult situation in Ireland. Almost all Continental Europe is plunged into debt, into high prices, into socialism and disputes. Turkey is conquered but not controlled. The Allies are in Constantinople but Asia Minor and Syria are still the scene of fighting and massacre. Persia is strangled and almost dead. Mesopotamia and Arabia are claimed by one people and ruled by another. India is a seething mass, with Moslems, Hindus, Parsees and British seeking to control. Afghanistan is a threatening neighbor. China is divided against itself and is seeking protection against an aggressive neighbor. Korea is in the grip of Japan, but struggling for liberty. Japan herself faces industrial and political revolution with a demand for democratic government and economic justice. Many familiar with conditions predict another world war centered in Asia. In Africa, Egypt and the Sudan are kept in control only by the British military power and many other parts of the continent are in similar state. The mandates for the former German colonies in Africa and the islands of the sea are not yet in successful operation. In Latin America, Mexico is in the throes of another rebellion, Guatemala has just overthrown a president of twenty-two years standing and many other republics know not what change of government tomorrow may bring. In North America, the newspapers of the United States are filled with reports of robberies, murders, strikes, anarchistic plots and uprisings. New York City is a hotbed of radical organizations and propaganda. Many business men predict a panic and everywhere there are signs that

the Americans, like other nations, have not learned the great lessons the war should have taught us.

It is a dark picture for those who look at the shadows. Is there then no light? Many are placing their hope in human nature and human institutions, in armies and navies, in better laws, in a League of Nations and internationalism, in social justice, and better industrial programs, in Americanization and secular education. But our troubles all come from human failure and cannot be remedied by human experiments. At the root of all is selfishness and a fear that others will take for themselves what we wish for ourselves. The only light and power that will make the world brighter and better must come from Above. That Light must shine upon men in all lands and be reflected in human lives to brighten the lives of others.

To change the figure, the foundations of human society have been shaken, and men are struggling for another foothold. Bolshevism or radicalism is the expression of dissatisfaction with existing conditions and the under man's attempt to gain control. There is only one ground of hope and that is God as revealed in Jesus Christ and His message of Truth and Life. Self-sacrifice must take the place of selfishness, and service must crowd out indulgence; faith in Christ must displace faith in human institutions, a consciousness of the primacy of the spiritual must crowd out the grasping for material things; love must displace hatred and jealousy. Bolshevism and similar cults must be uprooted and something better planted or it will spread over the earth like witch-grass.

There is one class of people that holds the secret of the cure for Bolshevism, socialism, atheism, radicalism—whatever it may be called—and those are the men and women who live and proclaim the Gospel of Jesus Christ and undertake to educate the rising generation to know and follow Him. What a wondrous difference it would make if every boy and girl could be taught to accept the teachings of Jesus Christ and to surrender to His control! Christian City Missions, Home Missions, Missions in every land are the program for humanity today. Christ himself must reign in the world before we may hope for any abiding peace and prosperity. The work of regenerating mankind is too great a task for human agencies. God alone is equal to the undertaking.

RESULTS OF THE INTERCHURCH CAMPAIGN

The Financial Campaign of the Interchurch World Movement resulted in pledges of about $173,000,000 out of the $338,000,000 which was set as the goal. The "Friendly Citizens" failed utterly to respond giving only about $3,300,000 out of $47,000,000 in the budget. The Baptist Campaign has thus far reported $55,000,000 of its $100,000,000 fund. All the returns are incomplete but the disappointment in the financial campaign means that the Interchurch Movement will greatly curtail expenditure and a plan is under consideration to reorganize the whole work. More will appear in regard to this in our next number.

POSSIBILITIES IN JAPAN—SHALL THEY SERVE GOD OR THE DEVIL

One hundred thousand juvenile delinquents are arrested annually in Japan. Shall these boys be among them?

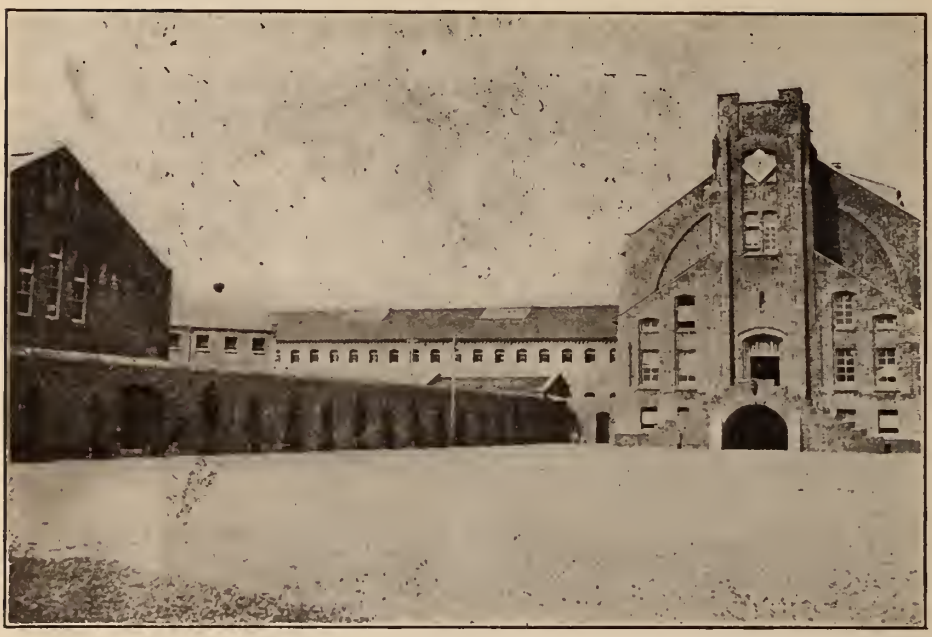
A Tragedy—And The Grace of God

BY A. CAROLINE MACDONALD, TOKYO, JAPAN

A FEW YEARS AGO in the city of Tokyo, there occurred a terrible tragedy which was destined to change the course of my whole life work. One night a quiet young Japanese man, with whom I was acquainted and who was trusted by the officials over him, committed a horrible murder. I went to the prison to visit the man and to bring him what help I could. He passed through a terrific spiritual struggle from which he came out steadied and strengthened to face whatever the future might bring. So marvellous was the change in the man that a prison official borrowed his Bible and read it as he patrolled the prison corridor at night. This official became a Christian and was baptized. He said to me: "We are used to crime here but we never saw true *repentance* before."

This was the beginning of my work for Japanese prisoners. During the past five or six years I have visited practically every man under condemnation of death in this prison and many of them have gone into the beyond with quiet hope.

One day a big, rough, outspoken jailor, a friend of mine with a



SHALL THE CHURCH OR THE PRISON WELCOME THE NEEDY IN JAPAN

A recently built prison for First Offenders in Tokyo

kind enough heart when he understood, said to me, "Why do you waste your time coming to see people condemned to death? They cannot do any more harm. Why bother with them? You had much better confine your attention to those who are coming out again." As a matter of fact I was doing both as best I could, but I tried to tell him what Christians thought about life, both here and in the hereafter.

Very different was the comment of another and more thoughtful official, when talking of a man who had just died in triumphant faith at the gallows. Just before this condemned man's life was taken he had written in a simple way the story of his life and of his conversion, and had left the manuscript to me. "You will translate that story into English, will you not?" the official asked. He knew no English, so that request seemed an odd one, but he went on to explain:

"People talk so much nowadays about the fundamental differences between the East and the West, their different psychology, their different makeup, and the inability of either to understand the other. Here we have had behind these prison bars a marvellous example to the contrary. Here we have had an ignorant, uneducated man, steeped in crime from his childhood, with much of his life spent in prison and his life ended on the gallows. And what happened? One of another race, of another background and education and outlook, and a woman at that, touched him with the

WHITHER SHALL THESE GO TO FIND THE SECRET OF SUCCESS IN LIFE?

Some Japanese Day Laborers waiting for work

universal message of God's love, and the man's soul awoke and he entered into Life. I want your people to know the story."

It is the "uttermosts" that test the sufficiency of Christ's evangel, and it is the gospel of Christ alone that makes possible a real internationalism.

Some time ago I sent a Bible to a man in prison, a Buddhist priest, who had received a death sentence for some atrocious crimes. A few months later when I went to see him I was told that the man was so desperate that he had smashed the iron bars of his cell and that it was not safe to have me see him. The official suggested that I write him and that I did at once. I gradually learned his life story from the letters that began to come to me. He was a man of education, had been of some standing in the priesthood, and had made a pilgrimage to Tibet. He had been a chaplain with the army at the time of the Russo-Japanese war. Drink had been his undoing, and he wrote down the harrowing details of the crimes into which drink and its attendant follies had led him. These letters make a rare study in comparative religion as they reveal the way in which the living Voice of Christ broke through the crust of a formal and hereditary religion after all hope had gone out of the man's soul.

He gradually quieted down and I was allowed to see him. Extra precautions had to be taken, however, and seven officials were

TIME AND ETERNITY IN THE PRISON

Clock in Office of Governor of Kosuge Prison—he is a Christian The picture of the Good Shepherd was presented by Miss MacDonald

present where ordinarily there would have been only one. The man stood in the midst, handcuffed, but quiet and steady. He was the first to speak and he said with a sad pathos in his voice, "If I had known this teaching ten years ago, I should not have been here." Two thousand years since the Christ came and still men do not know Him!

His last letter to me but one was about Peace. His last, a note written on the morning of his execution, thanked me for what he said I had done for him. They told me afterwards that he had died in peace—this man who had erstwhile smashed iron bars, who was so desperate that he could not be taken out of his cell, the man whom even the jailors had feared; this man had quieted at the touch of Christ.

The prison problem is not a problem in itself. It is only a symptom of disease in the body politic. Prison work is not a work in itself. It is only a point of departure for work which ramifies into every department of life. I went to see a man in jail who was being detained, pending the decision of his case in the appeal court. His wife and only child were in the country at the time and I wrote to the Christian pastor there and put her in touch with some Christian people. Later the man was let out on bail in order to arrange his affairs and his wife came up to Tokyo to be with him.

Shortly afterward I received word that their little child had died, and a day or two later a frantic telephone message came that the wife was very ill and begging me to send a doctor. The woman grew worse and I was then asked to get her into a hospital. It is sometimes embarrassing to be thought omnipotent! It was a difficult matter but I finally discovered a hospital that was willing to examine her if I could take her there. I borrowed a friend's motor and set out in state for the grubbiest part of the city. The

woman was carried to the motor on her husband's back, bundled in with her husband besides her and we sped on through the narrow streets, the observed of all observers. Arrived at the hospital the disease was pronounced contagious, I and the motor and the chauffeur were disinfected and the woman was sent off to the isolation hospital.

By the next day the husband had taken the same disease and was sent to the same hospital. He left word for me to let his lawyer know what had happened, for the poor fellow was only out on bail. A visit to the lawyer opened up a new series of adventures which in turn tapped other curious streams of life.

MR. SHIROSUKE—THE CHRISTIAN GOVERNOR OF KOSUGE PRISON, JAPAN

The man and his wife finally recovered and came to see me, thin and wan, but very thankful. They had both come along a weary road to the knowledge of God, through prison, through the sorrow of death, through pain and illness, but they had learned the Way of Life. The man has since been acquitted by the court of Appeals and is now free both in body and in spirit to begin life over again. "Behold I have refined thee: I have chosen thee in the furnace of affliction."

Much of my time is spent in visiting the four or five prisons that are open to me in Tokyo. In the federal penitentiary alone, where the warden is a Christian, I visit over one hundred men and see each one individually for I keep in mind that some day every man will come out and it is well to know his disposition, his background and his tendencies so far as possible. It is a day's work to see a number of prisoners, each with his own problems and his own soul's agonies. It takes something out of one to try to help them to endure, and to endure with hope. It takes also three hours of the day merely to go and return, and half of that time on foot!

I seldom return from prison, from other visiting, or from school (for I teach in a women's college in Tokyo) but that I find people waiting to see me. Now it is a man just out of prison, or a mother or a sister or a wife of someone inside. A man contemplating suicide reads in the newspaper that someone "comforts" men in prison, and he goes to the prison gate, asks my name and address and turns up at my house to be "comforted" also. Per-

KOSUGE PRISON

Interior of a Workshop—The Governor is standing in the center

fect strangers come with stories of the struggles of their own inner lives, or their family troubles and expect me to solve their problems.

One young lad, a bookbinder by trade, nervous and overworked, walks in without ceremony and has to be quieted down by methods most immediately effective. Once he was put forcibly to bed that he might have some rest.

Then comes a quiet, thoughtful youth who has serious questions to ask about the problems of life and death and who wins his way through into a steady faith and life of service for others.

A big fine looking fellow who had been a man of affairs in his time, but through misfortunes of his own making has come down in the world, comes in like a cyclone, and rails at the universe. I let him rail, for most of what he says is true and one might just as well face facts. He is now earning an honest living with his hands, cares for his two motherless little girls with the tenderness of a woman, and has thereby learned to know the care of God for us.

They come morning, noon and night, the weary and the worn and the sad, not always the poor and the ignorant, but always the needy. Tell me the Japanese are not wanting the gospel of Jesus Christ! When the *heart* of Japan is touched she will be won and, I venture to say, not until then.

Last Christmas, one hundred and fifty people came to my

house to celebrate the day. We took out all the partitions and put out all the furniture and sat on the matted floor. There we were, prison official, policeman, gendarme, private detective, with their wives and children, sitting cheek by jowl with ex-prisoners and their families, the wives and mothers of men in prison, orchestra players who gave an entertainment, young lads from a department store who had previously taken possession of the house and decorated it, clerks from the Stock Exchange, one of whom explained pictures of the life of Christ. There were other ordinary sinners like ourselves, all of us having at least one thing in common, namely, that none of us would have had any Christmas at all if we had not had it there together.

Often I have been asked to go and get men our of prison and take them to my own home until I could find other friends for them. I have in mind men who have struggled and won and are living earnest Christian lives today, and I have known others for whom the battle has been too keen.

I have touched here only the outer edge of the things that have come to me since the days of that first tragedy, but they indicate the opening of a whole new world of opportunities, hitherto untouched by Christian effort. These must be conserved for the further advancement of Christ's Kingdom in Japan.

Tokyo is the third city in the world in size and has all the modern problems that are vexing every nation but that are here greatly aggravated because of the extraordinarily rapid growth

THE INTERIOR OF A WORKINGMEN'S LODGING HOUSE—TOKYO

of Japan's modern life and industry. In this great city of three million souls there is practically no Christian effort being made to cope with the very serious social and industrial conditions that largely vitiate our attempts at direct evangelism. It is not a submerged one-tenth but more nearly a *submerged one-half* that concerns us in Tokyo, the largest city in the world unequipped with any adequate community betterment activities. The most acutely needy section, the one in which are focussed most of the problems that are menacing the life of the nation, and the one towards which the unfortunates inevitably drift, is the ward called Asakusa. Here, compressed within an area of less than two square miles, is a population of 266,349. Within its boundaries is a large amusement park, 75 acres in extent, with 28 huge moving picture shows and theatres, through which, it is said, 50,000 people pass every night bent on various pleasures. Close by is the widely known and infamous Yoshiwara, a licensed prostitute district containing 30 acres of land, 228 houses and 2362 licensed women. These two places represent the dominant influences of the district. The ordinary people of the section are for the most part unskilled laborers, a class exposed more than any other, to temptations of every sort. Crime and juvenile delinquency abound. This is the section with which my work has brought me into closest contact.

The great need of these people for the blessings of the Gospel of Christ and the opportunities all ready at hand call for a large advance in our work in their behalf. Plans have been drawn up to take advantage of the contacts brought about through the ramifications of my prison work to establish in the heart of the district a well equipped community work, in which many will cooperate, based squarely on Christianity and interpreted by constructive service of the most practical kind. Such a center will stand as a social and spiritual lighthouse in the darkest spot in Japan, it will become the training ground for Japanese social workers and may serve as a model for subsequent enterprises of the same type.

A group of prominent Japanese Christian men have already guaranteed to raise in Japan $75,000 towards the enterprise and a number of missionaries are also making practical efforts to bring the plan to fruition. Prominent Christian leaders in America have given the plan their endorsement and recommend it to the boards for financial help. Careful estimates indicate that it will require a capital of about $300,000 to put the enterprise on a working basis. The cooperation of many will be needed, in money and in prayer, if God's obvious leadings are to be followed through the open door into this needy field of Japan's exploited classes. Will you cooperate with our Japanese fellow Christians to establish a fellowship among the weary and the heavy laden which shall have its center in the Cross of the serving Christ?

THE CITY OF HONOLULU AS IT LOOKS TODAY

A Centennial and A Jubilee in Hawaii

BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

Author of "Transformation of Hawaii," "Holding the Ropes," "Love Stories of Great Missionaries," etc.

THE YEAR 1920 is marked by two anniversaries of importance in the Hawaiian Islands. One hundred years ago, on March 31, 1820, the brig *Thaddeus,* one hundred and fifty-one days out from Boston, brought the first missionaries to the islands. Fifty years ago, on June 15, 1870, at the jubilee celebration of this event, the American Board announced the completion of its work and Hawaii was formally declared to be a Christian nation.

In 1778 when Captain Cook discovered the island, he found there a race of degraded savages living in grass huts and worshiping idols. They had no marriage rite and were given over to every form of vice. Men had many wives and women many husbands. One woman, after she became a Christian, confessed that she had had forty husbands, usually several at a time.

They wore little or no clothing and nakedness caused no shame. While the *Thaddeus* stood at anchor in Kailua Bay, the missionaries invited the king to come on board and dine with them. One can imagine the shock to the refined senses of the cultured New England women when he arrived in a "narrow waist girdle, a green silk scarf thrown over his shoulders, a necklace of large beads and a crown of scarlet feathers!" Shortly afterward he came again with five wives, all with practically no clothing. It was hinted to him that he would be more welcome in a more adequate costume, so next day he arrived in cocked hat and silk stockings!

A SAMPLE OF OLD HAWAII

What Hawaiians worshipped when the missionaries arrived

Cannibalism was almost unknown in the Islands, but infanticide was so common that fully two-thirds of the children perished in this way. The women were lazy and pleasure-loving, and children were too great a care. If a baby was fretful it was not an uncommon thing for the mother to dig a hole in the mud floor of her hut, stuff the baby's mouth with rags to stiffle its cries, and *bury it alive* without a trace of emotion. After the advent of the missionaries, when the women came to a realization of their sin, they wept bitterly for the children they had murdered. Many confessed that they had put to death six, eight and even more. "I have had thirteen children," wailed one woman, "and I buried them all alive. O, that you had come sooner!"

Human sacrifices also took a heavy toll of life. The making of a new idol usually cost at least one life (no god would condescend to take up his abode in it, unless a human sacrifice was offered), and such occasions as the illness or death of a chief, the building of a temple, or the launching of a royal canoe took many more. "No humble Hawaiian," says one of the missionaries, "could be assured that he might not be seized and offered to the gods before night as a peace offering or to insure victory in tomorrow's battle."

The curious custom of *tabu* (boycott or prohibition) kept the islanders in bitter bondage. A chief was *tabu* and so were his lands. It was *tabu* for women to eat with men, and certain choice foods were *tabu* to women. Even a chiefess could not taste the cocoanuts and bananas that grew on her own lands and were her own property.

There were, too, seasons of *tabu* when everything was at a standstill. The people were not allowed to leave their huts, and fire, light and all kinds of work were strictly prohibited. As noise angered the gods and rendered the *tabu* ineffectual, the most solemn silence was maintained during the entire period. Dog's mouths were tied shut to keep them quiet and chickens were bound in cloth or put under calabashes to keep them from cackling.

After the people became Christians, visitors to the islands

A SAMPLE OF RELIGION IN NEW HAWAII

The Kawaiahao Christian Church in Honolulu

often expressed surprise at the way in which the Sabbath was kept—the strict New England Sabbath brought by the missionaries. But this was not to be wondered at. Its restrictions seemed mild compared with the old-time *tabus*.

The penalty for violating *tabu* was death and there were no exceptions. "Don't you think," said an anti-missionary visitor to Kamehameha V., "that things are really worse now than before the missionaries came?"

"I leave you to judge," was the reply. "Since coming into my presence you have broken the old law of *tabu* in three ways. You *walked* into my presence instead of crawling on your hands and knees; you *crossed my shadow;* you are even now *sitting* in my presence. In the old days any one of these things would have cost you your life."

The early Hawaiians were ignorant as well as degraded. They had no written language and even the great Kamehameha I., the "Napoleon of the Pacific," who united the islands in one kingdom and ruled them with great wisdom, could not comprehend the mystery of written words.

"I can put Kamehameha on a slate," a ship's captain once said to him, and proceeded to do it.

"That's not me—Kamehameha," said the great chief as he studied it.

The captain then said that by putting marks on the slate he could have his handkerchief brought to him. He wrote the order and the king sent it off by a servant. In a few minutes the man returned with the handkerchief. The king took the two—the slate and the handkerchief—and carefully compared them. They did not look alike and they did not feel alike, and great conqueror though he was, he was completely mystified.

The story of the mission of the American Board to these degraded savages begins with a dark-skinned heathen lad sobbing on the steps of Yale College. This was Obookiah, a young Hawaiian whom a ship's captain had brought to New Haven. He wanted an education but had no one to teach him. Hence his tears.

One of the students (Edwin M. Dwight, afterwards a prominent minister) took compassion on him and began to teach him. But as he had no place to live, another student, Samuel J. Mills (the haystack hero) sent him to his father, a Congregational minister in Connecticut, who received him as a son and gave him every advantage. Six years later he united with Mr. Mills' church and announced his intention to return to Hawaii to preach the Gospel. He was now a keen, intelligent young man with easy, graceful manner and was a powerful, living argument for foreign missions.

Christians everywhere were greatly interested in him. But in February, 1819, he suddenly became ill and died. This cut short his plan of carrying the Gospel to Hawaii, but the churches were so greatly stirred that the American Board decided to take it up.

Hiram Bingham, a student at Andover, volunteered to go in Obookiah's place and Asa Thurston, a classmate, agreed to go with him. Others joined them and on October 23, 1819, a party of seventeen, including a physician, a farmer, a printer, and three young Hawaiians from a missionary training-school in Connecticut, set sail from Boston. Another young Hawaiian, a native prince who had been in America, also embarked at this time.

After a voyage of almost five months, the party reached Hawaii on March 31, 1820. The native lads, eager and impatient, pushed off in a small boat before the *Thaddeus* anchored, but soon returned with the most astonishing news. The great Kamehameha was dead, his son Liholiho reigned in his stead, heathenism was overthrown and idolatry was abolished! These events had culminated in November, 1819, shortly after the *Thaddeus* left Boston.

The reforms had been accomplished largely through the influence of two royal women, Kaahamanu, the dead king's favorite wife, and Keopuolani, the young king's mother. *Tabu* had been

formally broken at a feast given by the king at which his wives and other women sat down with the men and ate food hitherto *tabu* to women. As the gods failed to take vengeance, the king proceeded with other reforms. Strange to say, the priests themselves urged him on, and when at last he gave orders to destroy the idols and burn the temples, Hewa Hewa, high priest of the war god, applied the first torch. For the first time in history, it is said, "idolatry threw down its own altars," and the nation was without a religion.

The missionaries rejoiced greatly to find the way so strangely prepared, but at first the King refused to allow them to land.

THE FIRST "MORNING STAR"—A MISSIONARY SHIP FOR THE PACIFIC

This was built with money contributed by Christian Children in America and was sent out from Boston in 1856

He had just put down one religion and was not sure he wanted another! At last, after thirteen days, he gave reluctant permission to stay *one year* provided they "behaved themselves well."

The early days were full of hardship. At first the missionaries were obliged to live in grass huts and had to depend largely on supplies from home that were months on the way and when they arrived were often badly damaged. Flour usually came moldy, or so hard it had to be chopped with an axe. Water and firewood had to be carried long distances and letters from home came sometimes as much as eighteen months after they were written.

At times it seemed unbearable. But these New England pioneers, like their Pilgrim forefathers, were cast in heroic mold

and nothing could turn them from their holy purpose of winning lost souls. When they landed, the owner of a trading vessel in port declared that ladies of such refinement could not live among such repulsive savages, and offered them free passage whenever they wished to go home. The first sight of the natives had indeed been a shock and several of the ladies had been obliged to retire to hide their emotion, yet none of them even so much as thought of accepting the ship owner's kind offer.

One of the greatest trials of the early days was the suspicion with which they were regarded by the king, but this soon gave way to a feeling of confidence, and the work progressed very well. The people showed a willingness to listen to the Gospel and the congregations on the Lord's Day steadily increased in size. People came long distances to attend divine worship, many of them in canoes which were moored along the beach during service. At Honolulu as many as one hundred or more could often be counted. The two dowager queens, Kaahamanu and Keopuolani, were among the earliest converts and gave large assistance to the work.

One of the first tasks of the missionaries was reducing the language to writing. The people were much interested and were eager to learn, but the king and chiefs insisted on being taught first, so a school was opened for the royal scholars. After four months, when the king could read fairly well, he was not only willing but anxious for the common people to be taught. They, too, made rapid progress and left their savage sports for the new accomplishment.

The work of translation was pushed as rapidly as possible to provide reading matter, and schoolbooks, tracts and portions of the Bible were soon ready. They were printed on a little press sent out from Boston, which later on, after the arrival of a larger press, was sent to the missionaries in Oregon. It was the first printing press set up west of the Rocky Mountains and is still preserved in a museum in Oregon.

The most famous of the converts was the high chieftess, Kapiolani, ruler of a large district in southern Hawaii. Though idolatry had been overthrown, many of the people were still under the spell of Pali, the goddess of fire who was supposed to dwell in the famous crater of Kiluaea. The fear of the goddess was such a hindrance to the Gospel that in December, 1824, Kapiolani resolved to go to the crater and break her power. Her people tried to deter her, but failing in this, a large company of them went with her.

Arriving at the crater she led the way down the steep, rocky pathway, across the hot lava beds to Pali's stronghold—a great lake of molten lava known as Halemaumau, the "House of Everlasting Burnings." Travelers all describe it as a terrifying place,

SAVED BY CHRISTIANITY FROM INFANTICIDE OR WORSE IN HAWAII

Little Hawaiian children in a Mission School

yet Kapiolani fearlessly stood on the brink and hurled stones into it to challenge the goddess. Then she turned to her people and told them that Jehovah was her God and they must not be afraid of Pali. After this a hymn was sung and the whole company knelt while prayer was offered.

This brave and heroic deed won for Kapiolani a tribute from Thomas Carlyle, who tells the story in his "Letters and Speeches of Oliver Cromwell." It takes rank with that of Elijah defying the priests of Baal on Mount Carmel and Boniface in Germany cutting down the sacred oak of Thor.

In 1823 a second company of missionaries arrived from Boston to reinforce the pioneers, and these were followed at intervals by other companies until there was a goodly force in the islands. Though there were, of course, many hindrances to the work, the blessing of God was upon it and it grew with great rapidity. At the end of six years there were 25,000 pupils under instruction and the islands were dotted over with churches and school houses.

In 1837 a revival broke out which was one of the most remarkable in the history of missions. It came in answer to the prayers of the missionaries for an outpouring of the Holy Spirit and was a truly wonderful time. Little children were found on

BOYS OF A MISSION SCHOOL IN HONOLULU

their knees praying in banana and sugar cane groves and the churches, though very large, could not accommodate the crowds that came thronging to them.

The Word of God was full of power and there were many conversions. During the five years ending June, 1841, over 7,000 new members were received at Hilo alone, and the church there under Titus Coan became the largest in the world. The revival continued in full force for six years and was felt in all parts of the islands. The great majority of the converts stood the test of time. It is said that those who went to California during the gold fever took their religion with them and were "noted among the toughs of all nations as men who would not drink or gamble or profane the Lord's Day."

As Christianity progressed, a strong missionary spirit took possession of the people. They felt that they ought to do for others what American Christians had done for them. The missionaries fostered this spirit and in 1850, thirty years after the *Thaddeus* brought the pioneers, the Hawaiian Foreign Missionary Society was formed in Honolulu. The Micronesian Islands were selected as a suitable field, and in 1852 the first company of missionaries was sent out. It was to assist in this work that the first *Morning Star* was built with money contributed by the children in 1856, and was sent out from Boston.

The most famous of the native missionaries was the Rev. James Kekela who worked for a time in the Marquesas Islands

where there were the worst cannibals in the Pacific. While there he won great renown by saving Lieutenant Whalon, a United States naval officer, from being killed and eaten. It was done at the risk of his own life, and when President Lincoln heard the story he sent him a gold watch and other gifts to the value of $500, together with a letter thanking him for rescuing a United States citizen. Kekela was very proud of this watch and wore it as long as he lived. It is now in the possession of his daughter Susan.

In 1863 the American Board began to feel that its work was done and decided to withdraw gradually from the islands. To this end native pastors were placed over the churches and no new missionaries were sent out, although those already on the field were retained to keep charge of the work until the new order of things was fully established.

Finally, on June 15, 1870, at a great jubilee celebration of the mission held in Kawaiahoe Church, Honolulu, the Board publicly announced its withdrawal. It was a great occasion, attended by more than 3,000 people, including the king and queen, the cabinet and representatives of many foreign nations. Congratulatory addresses were made and Hawaii was formally proclaimed a Christian nation.

THE HAWAIIAN MISSION BUILDING IN HONOLULU

The headquarters of the Hawaiian Evangelical Association and the memorial to early missionary work

Fifty years work and a little more than a million dollars in money (during the same period about four million came back to this country in trade) sufficed to transform a race of ignorant, degraded savages into an intelligent Christian nation. Such is the power of the Gospel.

As the transformation was wrought largely by American missionaries and the islands have now become a part of the United States, every American should be familiar with the story.

* * *

THE HAWAIIAN ISLANDS TODAY

The Hawaiian Islands now contain a population of about 250,000 people. This is an increase of 70,000 or 40% over ten years ago. The situation has changed considerably since the American Board withdrew its missionaries fifty years ago. The incoming of Asiatics has introduced a large heathen element into the population and has made it once more a mission field. The present population includes 107,000 Japanese; 5,000 Koreans; 22,000 Chinese; 25,000 Filipinos; 35,000 Hawaiians and mixed; 35,000 Europeans and North Americans and 20,000 Latin-Americans and Portuguese. It is a Pacific melting pot, but the non-Christians have brought their own religions and have erected their own heathen temples. The Japanese immigration is now restricted but the natural increase by birth is about 5,000 a year. Buddhism is aggressive and there are 78 Buddhist and Shinto temples in the islands.

The Hawaiian Evangelical Association was formed in Honolulu in 1863 and since 1904 has been aided by the American Missionary Association (Congregational). Aggressive and successful Christian work is being carried on but it needs to be greatly strengthened and extended.

In a later number of the Review we plan to have an illustrated article on "Present Conditions in the Hawaiian Islands," by Dr. George L. Cady, who has recently returned from a tour of investigation in the "Cross Roads of the Pacific" where so many nationalities meet and produce many problems. D. L. P.

Among The Jews In The Holy Land*

BY REV. S. B. ROHOLD, F. R. G. S., TORONTO, CANADA
Superintendent of the Christian Synagogue, Toronto

The whole condition of life in Palestine has changed as a result of the war. Not only the deliverance of Jerusalem by General Allenby, the Balfourian Declaration of November, 1917, and the signing of the Armistice have been factors in this change, but since the Armistice there have been many new factors in the situation. Many friends of Israel who visited the Holy Land before and after the signing of the Armistice came away with wrong impressions as to the power of the Jews and the attitude of the military and civil officials. Many have been alarmed about the future missionary work in Palestine. In reality, there is no cause for alarm, for the transition has brought great and material change in the attitude of Jews, Christians, Moslems and of military officials. This present favorable state of affairs may of course undergo a change if Christians remain inactive.

Practically all the government officials appeared very cordial and ready to aid missionary work. The earnest, considerate missionary could always get aid and encouragement from these officials.

The change in the attitude of the Jews is so remarkable that it cannot be adequately described. Their whole life seems to have undergone a radical change. There is now apparently no bitterness, no arrogance, toward Christians; on the contrary, a spirit of inquiry prevails. The discord and schism between the Orthodox, Reformed and Radical Jews, the Zionists and anti-Zionists, give the missionary an unprecedented opportunity. Their national aspirations make them readers of the Bible, including the New Testament. They say, "We must study our history and the life of our nation from all angles. The Word of God is Life and Jesus is the Light of men."

This favorable attitude of the Jews today toward the claims of our Lord Jesus and toward the missionaries is the same that the Rev. J. I. Landsman and Mr. P. Levertoff of the Hebrew Christian Testimony to Israel found in Russia after the first revolution. The spirit of liberty and tolerance swayed the Russian Jewry then, but the Christian missions to Israel could not meet the situation, and the Christian Church did not take advantage of that unprecedented op-

* My statements and conclusions are based on (1) Personal knowledge of the country, peoples and languages, having been born in Jerusalem, studied and lived there till my conversion; speaking Arabic, Hebrew, Yiddish, and Judeo-Spanish. (2) Personal contact with missions and missionaries, (Hebrew Christians and Gentile Christians) and Christian friends, in Egypt, Palestine and Syria. Since my conversion, twenty-two years ago, I have made four missionary tours in Palestine, my last visit being during June, July and August, 1919. (3) Personal intercourse with the military and civil officials in Egypt, Palestine, and Syria. (4) Contact with different classes, communities, sects and environments of the Jewish people during my missionary journeys.

portunity. Now the same spirit sways Palestine. Will these unprecedented opportunities in the Holy Land be allowed to pass as those have passed in Russia?

A Hebrew Christian testimony to Israel, free from all sectarianism, is needed in the Holy Land. God has used the saintly life of gentile Christians to the salvation of many a son and daughter of Abraham, but it has been acknowledged by foreign missionary leaders that whatever the position of the Christian European missionary may be in the foreign field, it is *the native* that must be used to win the native—the Chinese Christian to reach China; the Japanese to reach Japan and the Indian to reach India. This is more true with regard to Israel. While actual conversion is the work of the Holy Spirit, prejudice must be overcome. With the Jew there is the feeling of superiority, the belief that he has the true God and all others are idolaters. Centuries of prejudice and accumulated bitterness because of persecutions from so-called Christians have made the Jews mistrust the Gentiles and attribute all kinds of wrong motives to them.

Some Gentile Christians have thought that they are more acceptable to the Jew than is the Hebrew Christian, because the Jews do not exhibit to them the open bitterness which they show on the first approach of the Hebrew Christian. This is a fallacy. Those who have labored amongst Israel know that the Jew does not love the Gentile missionary any better than he loves the Hebrew Christian, but considers the Gentile *harmless*. He knows, however, what is the zeal and value of a consecrated Hebrew Christian.

It has been recognized that those appointed to the foreign mission fields must be the best qualified and most consecrated men and women available; the learning of the native language and literature is obligatory. This has not been the case with the missionary to the Jews. Gentile Christian missionaries usually have to rely upon second-hand information. They do not mix with the daily life of the Jews and are not acquainted with their literature, laws, traditions and customs. Many have not even reached the stage of appreciating the Jewish mind. Very few have mastered Yiddish and Hebrew, still fewer are familiar with their literature in its vernacular. Therefore they must depend upon some Hebrew Christian for their information and often they rely upon a broken reed.

To meet the present unprecedented opportunity in Palestine true *Hebrew Christian Testimony* must be established in the Holy Land. Such a witness will serve a three-fold purpose: (1) calling on the Jew to repentance, to be reconciled with their long rejected Messiah and Saviour; (2) calling on the non-Christian Gentiles to give up their idolatries and to be washed in the Blood of the Lamb; and (3) to awaken the Church of God from her passiveness. The Hebrew is called to be such a triune witness.

Some missions, while under the name of Jewish missions, yet carry on their work for both Jew and Gentile. This is a matter that causes great concern. If a Society advertises work amongst Jews and Gentiles, and carries on work among both, we can say very little against it. But when a Society or an individual claims to minister to Israel and yet spends all its income and energies on the Gentiles because that is an easier field, it is not right. Naturally, it does not work well for the Jewish cause.

The Stations Occupied

1. Jerusalem. The most attractive and most important field on account of its inheritance, world position, variety of peoples and religions.

(1) The London Jews' Society has a church, a hospital, a boys' school, a girls' school, and a house of industry (for printing, bookbinding, and olive-wood work) and an inquirers' home. This is the best equipped mission in Palestine. During the war everything was closed, but when I was there the church services, free dispensary, and olive-wood work were reopened.

(2) The Christian and Missionary Alliance has a mission to the natives, yet all its missionaries seek to reach the Jews. Before the war, they had a Reading Room on the Jaffa Road for the Jews, in charge of a Hebrew Christian. The Rev. Arthur Payne is rendering exceptionally good and efficient service.

(3) Dr. and Mrs. Wilkinson have settled there and I suppose have established definite work.

(4) The Egypt General Mission, under Miss Annie Van Somer, has opened a book-store in charge of a Hebrew Christian.

(5) The Bible Society has a fine Book Depot on the Jaffa Road.

(6) The Bishop of Jerusalem has decided to employ a missionary to the Jews in connection with St. George's Collegiate Cathedral.

(7) A number of individual consecrated Christian workers have the cause of Israel at heart. Among these are Miss Brown, who brought with her two assistants, Miss Stone and Miss Cooper; Miss Dunn has also returned and there are others, who are not missionaries in the ordinary sense, yet are doing good work for the Master.

With all these, the situation is not fully met. Jerusalem is a homogeneous mixture of people and there is ever prevailing religious strife amongst the Christian, Latin, Armenian, Coptic and Abyssinian Churches. The varieties of an idolatrous Christianity and the many varied phases of evangelical Christianity are misunderstood and misapprehended by the Jews and Moslems. To meet the immediate needs, two hundred per cent of missionary efforts are required at once for Jerusalem.

2. Hebron—The Jewish community is not very large here, but it is one of the ancient solidly orthodox Jewish communities. Owing

to the Turkish misrule and Mohammedan fanaticism, the community has not fared so well, but now, a new life is in process, as the city is very sacred to the Jewish heart and mind, and therefore one of the important fields. The United Free Church of Scotland has a well-equipped hospital there under the care of Dr. Patterson. A new one is being built. This work, though under the Jewish Committee, is carried on for both Mohammedans and Jews.

3. Jaffa—Here is one of the most important ports for Palestine. (1) A junction for many of the Jewish Colonies, and besides, the modern model city of the Zionists, Tell-Avive, has been built here with great success. In the center stands the modern Jewish Seminary, High School and Teachers' Training College, exerting great influence over the younger Jewry in Palestine. (2) The London Jews' Society Mission is in the care of a Hebrew Christian, Mr. D. Gold. (3) The United Free and Established Churches of Scotland have jointly taken over a work for both Jews and Gentiles.

4. Tiberias—In this ancient city, stronghold for Jewish orthodoxy, the United Free Church of Scotland has a well-equipped hospital and mission under the care of that venerated missionary, Dr. Torrance, and a well-equipped staff of nurses.

5. Safed—"The city on a hill," has two well-equipped missions, schools, and a hospital under the London Jews' Society and the United Free Church of Scotland.

6. Damascus and Beirut—Though these two cities are outside of Palestine proper, yet they are in Syria and they ought to be taken into account when considering Palestine missions. In Damascus there are two missions; (1) Irish Presbyterian Church under the care of Dr. MacFarland, two lady missionaries and a staff of native teachers who are doing splendid work. This, too, is a united work for Gentiles and Jews. (2) The work of the London Jews' Society is under the charge of the able and venerable missionary, Rev. Cannon Hanover. At Beirut, the Established Church has a mission. From Damascus and Beirut itinerant missionaries ought to be sent out to distribute literature and witness to the Jews all around Lebanon.

In giving the unoccupied fields, naturally we will have to leave out a number of the small cities, and be obliged to take in two or three cities that do not come within the borders of Palestine, but yet are very vital to the carrying on of aggressive evangelistic work in the Holy Land.

1. Haifa—Mr. D. C. Joseph returned to his old sphere of labors early last June. He owns a magnificent property and has been preaching the Gospel in Palestine for over thirty years, but feels that he cannot possibly continue alone to bear the strain of this important field.

Haifa we could call a strategic point. It is a very important junction and it is going to be a strategic center for the whole of

Palestine, especially for aggressive missionary propaganda. It is already a great railway center as the Beirut and Damascus Railway, the Hadjas, the Kantara and Jerusalem Railway, all have their terminal there. Haifa has a natural harbor which makes landing safe in winter. If Beirut is to become a French port, then Damascus, Arabia and Galilee will undoubtedly make Haifa its port and it may even become the port for Mesopotamia. It is the market place and center for many of the Jewish Colonies. It is already a central place for Zionist activities. The *Technicum*, that wonderful Jewish technical college, is already built. Haifa, therefore, should be considered a very important missionary center, for which the magnificent property of Mr. D. C. Joseph would form a nucleus.

2. Acre—Or (Akka) is another important center, but its Jewish community is small, and as it is only a short distance from Haifa, the missionaries could easily visit it.

3. Nablous (or Shechem), one of the ancient cities, is a strong Mohammedan center. The Jewish Community is small but it may increase and in the meantime, missionaries should visit it from other centers.

4. Jewish Colonies—The forty-two Jewish Colonies have no Christian missions. These make a very fertile field, and while we cannot expect that Jewish Colonies managed by their own municipal Boards, would allow a Christian missionary to build a mission there, the missionary is welcome. In distributing literature and in conversation with Jews, I found it a very favorable field. This work is far too large for one or even for two missionaries. A regular staff ought to be engaged whose business would be to visit these places and carry on an aggressive missionary work. With the exception of a few missionaries who have occasionally visited these Colonies, they form an entirely "unoccupied field," but a very attractive one. There are a number of other little cities where Jews live which ought to be visited by a Hebrew Christian witness.

5. Egypt—Egypt has two Jewish mission stations, Alexandria, occupied by the Church of Scotland, and Cairo, by the London Jews' Society. Port Said, though outside of Palestine, is a very important field, and should be taken into serious consideration, as it is the "Gateway" to Palestine as well as to Africa, Australia and India. There is no Hebrew Christian witness there but a city of such strategic importance should not be left without a witness to the Jews.

If a Bible School means the establishment of a missionary training school for Jewish missionariees, then Jerusalem is the place and I believe that the different missionaries, Jews and Gentiles, would welcome such an institution. A school of such character must be strong and well equipped. At present the existing colleges and Bible schools are absolutely inadequate to prepare a missionary for work

among the Jews. If Jerusalem is not found practicable then Haifa is the next best place.

Industrial missions have proved their helpfulness to Jewish work. Naturally the orthodox as well as the reformed, radical and the Zionist Jews will not look kindly on a converted Jew, and will not be apt to keep him in employment. Palestine, above all countries, demands something of such a nature that will prepare converts for self-support. Haifa would be a most suitable place because it is a central place, a junction and a port; a large center for immigration. Three kinds of work could be established and would make the mission self-supporting—(1) A soap factory (Olive-oil and refuse gives a splendid opportunity). (2) Printing and book-binding particularly are needed at the present time. (3) An olive-wood factory would pay for itself.

This is a hasty view of Palestine in its relation to missions to the Jews. Large organized missions, hospitals and industries are not essential though they may be very helpful. What is needed is an undaunted Hebrew Christian witness with a clear message, the primary object being to bear testimony to all kinds and classes of people, and to make the Jewish Colonies the chief aim and object of its testimony. The workers should always go by twos if possible. The second thing which is on my heart is the establishment of a definite Bible School to train men and women for this peculiar vocation of missionaries to the Jews. Such witnesses will bear a "triune testimony"—to the Jew, to the Gentile, and to the Church of God.

IF I HAD EATEN MY MORSEL ALONE

"If I have eaten my morsel alone!"
The patriarch spoke in scorn,
What would he think of the Church
Were he shown heathendom, huge, forlorn;

Godless and Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone.

I am debtor alike to the Jew and the Greek,
The mighty apostle cried,
Traversing continents souls to seek,
For the love of the Crucified.
Nineteen centuries since have sped;
Millions are perishing; we have bread,
And we eat our morsel alone.

And ever of them that have largest dower
Shall heaven require the more;
Ours is knowledge, affluence, power,
Ocean from shore to shore.
While East and West in our ears have said,
"Give us, oh, give us your Living Bread!"
And we eat our morsel alone!

"Freely as ye have received, so give,"
Bade He who hath given us all.
How can the soul in us longer live
Deaf to their starving call?
For whom the blood of the Lord was shed,
And His Body broken to give them bread,
If we eat our morsel alone.

—*Selected.*

PATIENTS WAITING AT THE MISSIONARY CLINIC, UNITED PRESBYTERIAN MISSION, DOLEIB HILL, EGYPTIAN SUDAN.

Witch Doctors and Missionaries in the Sudan

REV. D. S. OYLER, KHARTUM, EGYPTIAN SUDAN

Missionary of the United Presbyterian Church

THE Sudan, with its many tribes and different languages, offers a challenge and presents many opportunities to the medical missionary.

For generations the witch doctors of the Sudan have treated the diseases of the people. The fear of evil spirits leads them to look upon the medicine men as able to cure by their enchantments; these practitioners of occult powers are feared accordingly. Some have secret doubts as to the skill of the witch doctors but back of the skepticism always lurks the fear that possibly they have powers at their command and they are reluctant to incur their wrath.

The medicine man relies on charms and signs for the healing of diseases, rather than on the use of herbs. A small child lodged a bit of grass in its throat and the distressed parents made haste to consult the medicine men. Several were visited, and each demanded a sheep as a fee, and after receiving it passed his hands over the head of the little sufferer and uttered some incantations.

He then declared the case cured. Later the child was brought to the mission and the parents were surprised at the ease with which the grass was removed.

The cure for snake bite is another example. The afflicted man is placed on the ground, and the witch doctor sits down beside him, takes a bowl of water, and breaks bits of bark into it. He beats the water till a foam appears and pours the froth on the ground, telling the patient that it is the poison leaving him and entering the ground. When the patient recovers, as is sometimes the case from a not very poisonous bite, the medicine man claims all the credit. But should the patient die the doctor says that the man did not have faith, and for that reason his power was made of no avail.

The Shullas of the Sudan recognize two classes of medicine men, the good, and the evil. The good are willing to practice their powers for pay, but the evil always use their charms for destructive purposes.

Allied to the good witch doctors are men in whom are said to be the spirits of ancient kings. When they speak as the representative of the king they have the power of prophecy, and are thought able to heal certain forms of diseases, especially of children.

The medicine men are specialists. Each practitioner can treat only one form of disease or injury, or can give protection against only one kind of impending danger, through the intervention of spirits. Thus the powers of darkness hold the people in bondage to the medicine men. The fame and power of the witch doctor increase with every successful treatment, but his failures are excused.

The spread of disease is facilitated by failure to isolate cases and by the fact that they have no real cures for disease. Contagious diseases are fortunately rather rare, but when they invade the country their spread is rapid. Infectious diseases are more common, and extend very rapidly, owing to the manner in which the people eat from a common dish. The men of a section of a village take their meals together, the boys eat together, as do the women and girls. Many are thus infected while taking food.

The Shullas know only their immediate neighbors so that they are satisfied with existing conditions. They are anxious to know the future, and their desire for communion with Infinite is used by the medicine men to hold them in bondage to witchcraft. Slave raiders and unscrupulous traders have often been the first introduction of the Nilotic tribes to civilization, but in spite of the suffering inflicted on them by foreigners they are still well disposed toward outsiders.

When the missionaries first entered the Egyptian Sudan the natives expected that they would try to exploit them, as the mer-

chant and slave raider had done. They were curious but also to some extent indifferent, and as they became acquainted with the missionaries in many cases the acquaintance ripened into friendship. Thus their attitude toward the mission is changing. They no longer expect to be cheated or deceived by the missionaries.

At first they looked upon the mission doctor as similar to their witch doctors, but the results obtained by the use of medicine soon changed this attitude. Each failure to cure a disease raises a doubt in their minds, while every successful treatment means that many others will come. When once the people are convinced that the doctor is able to help them they are naturally anxious to procure his services.

The work among the Shullas was opened first, and it was not unusual to have Dinka and Nuer patients travel more than a hundred miles for treatment. Many walked for days in the tropical heat hoping that their diseases might be cured. Others were brought down the river in little native canoes by their friends. The sacrifice they made during the journey was an evidence of their faith in the physician

The pioneer doctor among the Nuers spent some years in the Shulla country, and was known to many Nuers, before he had entered their country. From the first he had all the work he could do and when he went home on furlough the government officials said that all through the Nuer country the people were asking when Dr. Lambie would return.

The natives being accustomed to having their diseases treated by magic expect the supernatural to have a very prominent place in the treatment of their maladies. The mere taking of medicine seems very commonplace to the native mind. Thus they are ready to have prayer offered in connection with the treatment, and rightfully explained it becomes a powerful means of advancing the Gospel.

In the evangelization of the Sudan a strong conflict will be waged between the Christian physician, and the medicine man. The advancement of medical science means the downfall of the superstition which now holds the people in bondage. The witch doctor, who has made a good living from the practice of his occult powers will not readily yield the supremacy to the modern physician, but will endeavor to maintain his power.

In time science will vanquish superstition, and as the people come to the light they will seek the physician, rather than the witch doctor, and at that time they will also seek the great Physician of Souls.

A Fortieth Anniversary

The Birthday of the Woman's Home Missionary Society of the Methodist Episcopal Church

BY ELLEN COUGHLIN KEELER, PHILADELPHIA, PA.

ON JUNE 6, 1920, the Woman's Home Missionary Society of the Methodist Episcopal Church will celebrate its fortieth birthday. The anniversary gift, which is to be a crowning effort of forty years work, stands statistically as 40,000 new members, 40,000 new subscriptions to the organ of the Society, "Woman's Home Missions" and $40,000. In reality, this combined force of personality, propaganda and money will be used to provide for deaconesses and missionaries when they have become "sunset members"; and to enlarge two of the national training schools of the Society, the McCrum National Training School for Slavonic Young Women at Uniontown, Pennsylvania, and the San Francisco National Training School.

Committees of survey were appointed to visit the institutions of the Society, to make investigations and to recommend improvements in equipment and educational facilities. As a result of these surveys the following reconstruction measures are being carried out:

A new Church and Mission House for the Indians at Yuma, Arizona.

Extensive changes at the New Jersey Conference Home, Morristown, Tennessee.

A new domestic science room at Rebecca McClesky Home, Boaz, Alabama.

Equipment for a domestic science room and living rooms at Haven Home, Savannah, Georgia.

The Home at Asheville, North Carolina, placed at the disposal of the younger girls from Allen Industrial Home.

New Equipment at Browning Home, Camden, South Carolina.

The establishment of a Seminary and training school for Negro girls and women in the state of Virginia. The building of a Negro Orphanage.

A new building for Brewster Hospital at Jacksonville, Florida.

Additional buildings for the children's homes,—Mothers' Jewels Home, York, Nebraska and Peck Orphanage, Polo, Illinois.

The rebuilding of the Hilah Seward Home at Sinuk, Alaska, destroyed by fire August 29, 1919.

The history of the Women's Home Missionary Society reveals remarkable growth. Forty years of courageous effort to relieve misery and create wholesome home-life among the destitute and friendless of the land has made the Society a highly specialized agency of Americanization. Paths of progress have led from its Industrial Homes, project schools graded through Kindergarten, primary, grammar and normal courses—in states where public education was retarded or nil; from mission Hospitals, Deaconess Homes, Misssionary Training Schools, Community Centers and

Religious Social Settlements. The Society has for forty years administered to all races of people under the Stars and Stripes. It has taught their boys and girls how to read and write, and work and worship God. It has taught the Negro girl to cook, sew, make beds, sweep and set a house in order; the Negro boys to plant and plow and rebuild his cabin. It has shown the Indian how to irrigate the land and has coaxed him from a wigwam to a cottage. It has brought bright-eyed Spanish-American girls from adobe huts to its spacious boarding schools.

For a time, before public sentiment had made an organization such as the Woman's Home Missionary Society possible, some sympathetic people had made an attempt to relieve the misery and helplessness of the Freedman of the South. They sent missionaries to the most needy localities, paying the salaries from private purses. The formal organization of the Woman's Home Missionary Society of the Methodist Episcopal Church took place at Cincinnati, Ohio, on June 6, 1880. The Society received its first contribution in September and in October sent out its first missionary to work among the freedmen of the South. The Negro boys were being cared for by the Freedman's Aid Society but when they had finished their studies, they returned to their wretched homes and were in danger of lapsing into the old ways of living. This condition in the home could be alleviated only by the education of the girls in home-making. As a result Industrial Schools and Homes have been established in many centers in the South.

When the Woman's Home Missionary Society turned its face toward Utah to wipe out polygamy and to reconstruct the thinking, the homes and practices of Mormons, it had not chosen a "royal road to service." No harder and no more ambitious task was ever attempted by consecrated women. In the South were many people in need of homes, in Utah each man was busy setting up more than one hearthstone for himself. The more women he could win the better he felt himself to be. The order of work in the South was missionary, industrial, educational. The plan had to be reversed in Utah. It became educational, missionary, industrial. In the South the Society worked supplementary to the Church. But success in Utah depended upon standing staunch on the firing line of a great frontier. Furthermore, all the laws in the universe would not open the doors of Mormon homes to the Church, nor could legislation make "Christian Americans out of Mormon devotees." To the woman with needle and thimble and a propensity for finding out things through a neighborly chat, with the ability to teach a lesson on all occasions, was the call given to reach the polygamous wife and mother who guarded her religion and her children with strict surveillance. The Society planned with an eye to a future public school system. Little Lucy Webb school

houses were planted. These answered for educational purposes and later for missionary work. After ten years of rapid changes in Utah, the Society determined to carry forward its work from a different angle. At present the work centers around the Missionary Deaconess Home, Davis Hall, Salt Lake City; and Ogden Esther Home and Sterling Hall, at Ogden—a Christian boarding home for self-respecting working girls, and Deaconess work at Bingham Canyon.

There was a question in the minds of many as to the success of the Industrial Home among white girls of the South, because it was feared that girls from a land where work was relegated to the Negro, would not take to housework willingly. It was decided, however, to build Ritter Home at Athens, Tennessee, and by patient cultivation to win the southern white girl to the training she so much needed. The Society has now six successful Industrial Homes of this kind in the South.

Educational conditions in Mississippi convinced the leaders that it was imperative that the Society should take the lead in developing the educational system in that part of Mississippi where Bennett Home and Mather Academy were located. The faculty was chosen from normal and college graduates, and the teaching has been up to date in primary, intermediate and academic departments. The Settlement work at Cedartown, Georgia, is the result of work done by McClesky and Rust Home girls. It is an outstanding example of the modern city work done by the Society, the girls being trained in its own schools.

City mission work in New Orleans in the French and Italian quarters developed until 1899 when the Bureau of Local City Work was dissolved into that of the Deaconess Bureau. The Deaconess work began officially in October, 1888. Deaconess Homes were established wherever there was an opening. Almost at once these Homes became not only centers from which workers went out with help and relief to the surrounding community. They also became lodestones to which unfortunate and sick came for help. Departments of relief were organized, and dispensaries fitted up, so that the Deaconess homes are homes with Orphanages, hospitals, dispensaries, day-nurseries, employment bureaus, farms, fresh air camps, cafeterias, social settlements or industrial work.

The outstanding Hospital and Training School is the Lucy Webb Hayes National Training School and Sibley Hospital at Washington, D. C. Following closely upon its reputation for excellent training and splendid hospital service are the National Training Schools in thirteen other cities in different parts of the country.

There were moving hearth-stories for the women to find among the Indians. There, in cooperation with the government, the

missionaries taught the Indian women to weave the famous Navajo blankets and other trades that the Red Man might establish himself as a member of the economic world. The Society built churches for the Christian Indian and provided an Esther Home for Indian Girls at Haskell Institute.

In the Spanish-Mexican field the missionaries found that the usual methods of opening work applied in other fields were of little avail. People did not care for kindergartens; they did not approve of day schools and resented any stimulus to active labor. It was fifteen years before the people accepted education as a necessary training for their youth. Today there are three industrial homes and one religious settlement. The girls who pass through these industrial homes come from a unique environment, with the advantage of many strains of blood, lacking only the opportunity to make the most of themselves except as given to them by Christian women.

Porto Rico, Hawaii and Alaska have been fields of most striking endeavor and success. The George O. Robinson Orphanage at San Juan and the Susanah Wesley Home at Honolulu are monuments of Christian love for American girls of foreign blood. In the frozen Northland stand Industrial Homes, hospitals, schools and a Community Building built by the Woman's Home Missionary Society. Every bit of stone, wood, equipment and supplies have been sent from the United States to Alaskan territory.

No résumé of the work of the Woman's Home Missionary Society is complete without reference to the heroism of its missionaries. During forty years they have cleaned up bad spots in America as thoroughly as the marines wiped out machine gun nests in France. They have been as tender and skilful as the Red Cross nurses. They have been the faithful army on the firing line where it was hard and dangerous and where privations, need, and sufferings were a necessary part of the work. Many times their appointments were far out on the prairies where the red Indian roamed, still battling against the civilization that claimed him. They were sent to the far Northland where separation from home and loved ones was as complete as anywhere on the globe.

Far to the South, the hot dry winds of the desert towns sapped the strength of the missionaries as they struggled for a hearing in the Mexican quarters of refugees from over the border. In city streets, foreign as any street in Canton, they walked with courage derived from prayer and faith in God. With surpassing patience they wrestled with the perplexities of foreign-speaking strangers. In crowded slums they have ministered to the sick and dying. There is almost no part of our land where the workers of the Woman's Home Missionary Society of the Methodist Episcopal Church are not known!

Elevating the Women of Africa

BY MRS. W. C. JOHNSTON OF ELAT, WEST AFRICA
Missionary of the Presbyterian Church, U. S. A.

I SOMETIMES hesitate to tell of results in Bulu land lest the average audience receive the impression that most of the women have been helped. To say that one missionary baptized 1709 adults in eleven months, that he has 19 communion points, or that he organized seven churches in three months might leave the impression that the whole lump had been leavened.

Only last July an elder called on the missionary to go out five miles, from the station to the town of Evina. The chief who is said to have had 178 wives, was ill and fourteen of these wives were confined in a pen for being the cause of the old chief's illness. There was also a witch doctor there with a string on which there was a hook which the women were to swallow. If innocent the hook could be withdrawn without any trouble.

The "poison cup" is not used in our part of Africa, nor are twins killed as in Nigeria; but there are child wives and in many places a girl of ten unmarried is considered an "old maid." Women are still bought and sold, are put in pawn for gambling debts, are used as beasts of burden on the road, or are loaned to their husband's friends.

The Bulu say *Bote be ne mevale meva* (People are of many kinds). That includes missionaries as well as people in other walks of life. Efficient workers are needed for the elevation of the womanhood of Africa.

Again to quote the Bulu, efficiency is *Meval meva* (of many kinds). Mrs.————is a very efficient woman along many lines. She took high honors in her class at a large co-educational institution. She is just the woman to do translating work. If a co-worker is ill she is a good nurse. The missionaries enjoy being entertained at her home for she is a good housekeeper and sets one of the best tables in the Mission. She can teach either vocal or instrumental music. If a mother and child have to leave unexpectedly for home Mrs.——— can make them an outfit.

But if you ask an African woman her opinion of Mrs.———— she will tell you that she is *one aiz* (hard, cold, distant). She does not like to shake hands with a native, because of the dirt and for the same reason does not like to have them in her home, or to go into theirs. While she is a bright conversationalist, she yet asks—"What would I talk to them about?" An African woman cannot be brought out of her low spiritual and social condition at the end

of a ten foot pole. The missionary must stretch out her bare hands and even arms when the hour of need comes.

An efficient missionary for the work of elevating her black sister, is one whose life is so full of the spirit of the Master that it will overflow and touch the lives and hearts of the women all around her. Her life must be a prayer-filled life or else she will not have the grace to stand the dreadful, disgusting, every-day occurrences that are magnified many times by the missionaries' physical condition due to the enervation of the climate and the necessary doses of quinine.

A missionary must have common sense and place herself in such relationship to the native women that she will understand their way of thinking. Read Mary Slessor's life or Jean Mackenzie's "Black Sheep" and you will see how a woman that "thinks black" reaches the heart of the African woman.

Oh, the mistakes of the new workers! It was our privilege to build in Bulu land the first church paid for entirely by native contributions. We were so busy telling the natives about what God wanted, that we had not stopped to find out what they were thinking about, until we were brought up short by discovering that some of them were thinking that by buying a little corner of the church they were also buying a seat in heaven.

Friends sent out Bible pictures, and what was more natural to one "thinking white" than to decide that the pictures should be given out to the women of the S. S. Class for good attendance. Result? Some of the women thought they were receiving tickets of admission to heaven, and that when they died all they had to do was to show one of these cards to God.

On one itinerating trip I was trying to tell the women that heaven would be a place of rest. Mr. Johnston, coming into the palaver house after I had left, heard the women telling the men that heaven was the place where women rested and *the men did the work.* These mistakes were made by not "thinking black."

The woman missionary is taking the African women into a new world where, until they can grasp the higher things, the white woman must be the prop. She cannot expect the black woman to glide from the ground, as does the aeroplane, but her progress must rather be like the snail which by the aid of a twig or a tree trunk leaves the ground at its slow pace, and the height to which it will attain will depend on whether it has chosen the twig or the tree. The African woman at her snail's pace is capable of reaching a great height from the place where she started, if the missionary who is her guide and friend is a tree trunk and not merely a twig.

House-to-house visitation is the best mode of contact with the African woman. Two or three women will gather in one of the

little huts and while satisfying their curiosity, a missionary has a good opportunity to teach them about God. A missionary husband and wife live happily together because they obey God's commands and God is the head of the home. The missionary's children are better because they are taught to obey their parents because it is God's command. We white people keep our bodies clean because they are the temples of the living God. We do not give our little girls in marriage, for God has given them to us as a sacred trust to train for Him. If trained to fear God and obey their parents in the Lord, then, when they are old enough they choose their own husbands and make contented homes.

The African mothers are also reached through the little ones. They love their children as much as we love ours, but through their dreadful ignorance only a small percentage of their children live past babyhood. The Bulu knows nothing of the artificial feeding of babies, and as a consequence if a mother cannot nourish her child it dies. Missionaries have now introduced artificial feeding and thus have saved the lives of many little ones. The mother may be reached through a sick baby that she supposed was bewitched, but was really suffering from the effects of the sun on the shaven head and bare spine. The mother is taught that a banana leaf used as an umbrella may save the little one's life.

At the funeral of one of these little ones, death may be made less hideous by a few flowers and a little dress of clean cloth around the body. The body of a firstborn man child may be taken firmly but gently out of the arms of the grandmother rolling on the ground, and placed in a crude box for a casket, and thus sympathy is shown.

When the native women can be kept from some of the hard work, making the garden, bringing wood and water, cooking the food, tending the children and carrying the husband's load on the path, then she should learn to read before she is taken into the Church. But under present conditions it is asking too much of the busy African woman. If the husband is a Christian he should teach his wife to read before he is admitted to the Church. It is very essential that girls should be in school. Where they do not have Christian parents it should be a boarding school where the girls can have the great spiritual and moral truths instilled into them. While the girl is in school the missionary should not see how much book knowledge the girl can be taught, but rather that she be taught to read God's Word, and is trained for her wifehood and motherhood. A nation can rise no higher than the motherhood of the land, so that there is a grave responsibility on the women missionaries to train the women spiritually. Civilization will then follow just as surely as day follows night, and it will be a civilization that will endure.

On the Persian Border of Afghanistan

Missionary Experiences in Meshed Eastern Persia

BY REV. DWIGHT M. DONALDSON, MESHED, PERSIA
Missionary of the Presbyterian Church, U. S. A.

"Peace be unto you, sir."

"Grace and peace be unto you, uncle."

"God willing, your honor's health is good?"

"Praise be to God, I am alive and able to serve my distinguished friend."

"Your kindness is great, may God lengthen your life. But pardon me, what books are these?"

"This is 'The Law of Moses,' this, 'The Psalms of David,' and these four are 'The Gospels of Jesus.' "

"Was His Highness, the Prophet Jesus, a doctor and are these medical books?"

"My friend's understanding is good, for Jesus was indeed the great physician who ministered not only to the pain of the body but to the grief and fear of the heart."

"Excellent, you have spoken wisely, for the body suffers now and then, but the heart is burdened always. Are these books in the Persian language?"

"By all means, it is for your coming that God has made them ready and it is the Persian language that you speak. Here, (opening to the ninth chapter of St. John) read this over for yourself while I see how long you will have to wait to see the doctor. May I see what number the man gave you at the door?"

"Number 146."

"Well, I am very sorry, but the doctor is seeing number 33 now, so there are one hundred and twelve patients ahead of you. But kindly see if you can find room to sit down and make yourself comfortable."

"Again your kindness is great. Are you willing to sell me this little book?"

"The meaning of that book is beyond man's power to pay for, but the cost of printing it in Persian is ten cents. If you pay me ten cents you may take the book and keep it. And may God bless you as you read, so that you may see that Jesus, the great doctor, had a cure even for the burdens of the heart."

And so another copy of Scripture was sold and another Mohammedan visitor sat down in the waiting room of the Meshed Hospital and began to read. It was about eleven o'clock in the morning. The one doctor was seeing the patients as rapidly as he could. The minister in the waiting room had been busy since

seven o'clock. He had sold forty-five copies of Scripture and had read and explained many passages to groups that would sit quietly and listen. But just at this moment he took a pencil sketch of a letter out of his pocket and read it over to himself. It was a letter that he was to send back to the Christian friends in America. Here is the paragraph on which he was working:

"Meshed is the only American mission station in the Eastern half of Persia, the newest station, with the largest opportunity yet developed for medical mission work. From the beginning of medical work in December, 1915, until Feb. 28, 1919, the hospital and dispensary were open for twenty-seven months and fifty-three thousand, five hundred and forty-five patients received treatment. That was an average of about two thousand patients a month. During the cholera epidemic the doctor was asked to be public health director, so the hospital had to be closed. At another time the doctor had a severe attack of typhoid fever and the work was at a standstill again. Scarcely had he recovered and taken up his duties when the influenza not only reached East Persia, but attacked the one American doctor in East Persia, so once more the hospital had to be closed. There were other doctors in what is called the East Persia Mission, but these stations were all in the western half of Persia."

At this point our missionary friend was interrupted by a merchant from Afghanistan, who had been to see him at his home the day before.

"Well, well, my esteemed friend is prompt, for it is exactly the hour of noon. You will find the books you bought yesterday there in the corner. They are all wrapped up and ready." And here is a little list of them:

25 Hebrew Pentateuchs.
50 Pushtu Psalms of David.
100 Persian Gospels of Jesus.
2 Arabic Bibles.
30 Persian Testaments."

"You have stretched out trouble for me, sir. But I have one more request to make." (He called his servant who had been standing outside, and the servant brought into the room a huge tray that was filled with large white grapes.) "I want to give this present to Haji Ibrahim, who is in your hospital. Would it be too much to ask you to show me where he is?"

"As grapes to the thirsty, so to me, (helping himself) is this opportunity to serve my friend. Come with me upstairs and you will find Haji Ibrahim and five other Afghans who are all in one room. Your visit will give light to their eyes."

When they got upstairs and entered the room where the Afghans were, they were greeted with a burly "Khush amadid, Sahib," (you have come happily, sir) from several of them who

seemed to maintain the good nature and rugged vigor of their race, even on their sick-beds.

After a little conversation, in which the expression of gratitude for the grapes was the principal subject, the missionary excused himself this way:

"And now, again, friends are about to separate. So it is always and everywhere. Before our friend here starts back on his long caravan journey far into Afghanistan, I want to read this little prayer for travelers."

He opened his Bible and read the 121st Psalm in Persian, very slowly and reverently.

As the missionary was coming down to the first floor a servant told him that an "officer" was waiting to see him. He found that the officer was the Chief of Police. Ordinarily the necessary exchange of courteous remarks would have taxed his versatility in the use of the Persian language, but this time, when he saw his visitor, he gave a regular shout of praise to God, for he knew that a great thing had happened. The wife of the Chief of Police had been almost given up to die at the time of childbirth. Against the protests, especially of the women in his family, the mission doctor had been summoned and had spent a whole night at the home. The result was that the woman lived to be the mother of a healthy baby boy. The proud and happy father had come to thank the doctor, and to pay for his services. The missionary treasurer for the hospital gave him a receipt for thirty dollars. By doing emergency service for the wealthier families in the city the mission doctor was able to supplement the income of the hospital.

After a few minutes the doctor came out of his office and spoke to the Chief of Police and told him to have the mother come to see the missionary lady who lived just across the street from the hospital. She could explain how to take care of the baby, how to dress, feed and bathe him so that he might not be one of the eighty per cent of Persian babies that die in infancy.

And so the morning passed for the doctor and the minister as they worked together in the Meshed Hospital. What is it accomplishing within the sacred "healing place" of Islam, the "Holy city" of Meshed? A Persian Christian, who lives in the quarter of the city where the doctor did his largest service during the cholera time, has just sent word that there are now forty people in his own neighborhood who are reading the Bible and who are much drawn toward Christianity. He goes on to say that if one missionary evangelist could spend his entire time in talking with Moslems, by the end of a year there would be a thousand converts.

TEACHING THE DEAF THE FIRST STEPS IN SCIENCE IN THE CHEFOO SCHOOL

There are probably over sixty thousand deaf children in China, every one of whom ought to be in school, while in fact less than two hundred are now being taught.

The first school for the deaf in China was established by a missionary of the Presbyterian Church in 1887 at Chefoo, and was for boys only. In 1906 the work was enlarged by the addition of a department for girls. During the past twenty years seventy-nine boys and thirty-six girls have been in attendance, amply proving by their attainment that the deaf can be educated—an idea which the Chinese at first ridiculed, but now regard as miraculous.

As a result of this pioneer work, several other schools have been opened. The Ex-Commissioner of Commerce and Agriculture, Chang Kien, who is greatly interested in education, has opened a school in Nan Tong Chow; a Chefoo graduate has a private school in Hangchow; a class for girls is taught in connection with the Methodist School for girls in Kucheng; and a school has just been opened in Peking. The teachers for these places are trained at Chefoo, where the aim is to give a practical training to Chinese teachers who wish to extend the work, in the best methods used in other countries which have been adapted to the Chinese Mandarin language.

Pupils have come to Chefoo from thirteen out of the eighteen provinces, and from both Christian and non-Christian homes. To see them read and write, understandingly, the complicated Chinese characters, and lisp even imperfectly the words they have learned to speak by watching the teachers' lips, is most touching. To see tears coursing down the parents' cheeks, as they realize what it means to their child to be taught, is not an unusual sight. It means not only to understand and to be understood, but freedom from the superstition that they are possessed with an evil spirit, and from persecution.

Lack of funds has greatly limited the work of the Chefoo School, the boys' school being closed because of inadequate and unsuitable buildings, and need of another trained teacher from America. *

* The needs of the Chefoo School are: $6,000 to complete the building fund; another trained teacher and her salary; extra gifts to meet loss on exchange and high cost of living; twenty more scholarships at $60.00 a year each; $15,000 more for the Endowment fund. Gifts may be sent to Mr. Dwight H. Day, Treasurer, Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York City.

Training the Church of Tomorrow

BY REV. WILLIAM A. BROWN, CHICAGO, ILLINOIS

WHAT SHALL be the attitude of the next generation towards the missionary enterprise? How shall the Church of that day view the Christian crowds in America and around the world? What shall be that generation's measure of missionary interest and service? The answer to these questions rests very largely with the present workers among the youth of America. The Sunday-school is in reality the key to the situation.

The missionary enterprise is intimately bound up with the highest human values in terms of men and money. In the Sunday-schools of today are the youths who "numerous and fresh as the morning dew" should go forth in the all-prevailing Name to win the world to Christ. In the Sunday-schools are the children and the youth who some day will become stewards of the vastest treasures of wealth which have ever been entrusted to the people of any generation. In the Sunday-schools the children and youth gather in ever increasing numbers about the missionaries' Book, wherein are taught the marvels of redeeming grace. There they may learn how wonderfully the God of Calvary won victories in the olden day. And God is winning still!

The Sunday-school not only has the wonderful Evangel to give to the world—"the Good Tidings of Great Joy" which are for all people—but the Sunday-school is in itself a great evangelizing agency. In these days the best Sunday-school teachers and other workers are beginning to realize that they are really evangelists, and they can never be finally satisfied until all their pupils become devoted followers of Jesus Christ. Missionary work is evangelism on a world encompassing scale. Sunday-schools will enter upon their career of largest Christian usefulness when they become in fact missionary training schools.

There is great need for the members of our Sunday-schools to be trained in a knowledge of missionary work, first of all for their own sake. A young man talked with me on the train one day. He was a fine fellow in many ways, but he had a very serious defect in his Christian education. He had been regular in his attendance at Sunday-school but evidently he had been taught, poor man, to think of God only in the past tense. He could not think of Him as actually at work in the world today. He knew how the Gospel was brought to Corinth, but he knew nothing about how the Gospel had been taken to China.

If Barnabas and Paul could cause great joy in the villages of

Palestine as they told of the Gospel triumphs in their first missionary journey, why not fire the imagination of the growing generation with the story of the Gospel triumphs in our day? And the members of our Sunday-schools need the quickening of interest for their own faith and devotion.

Besides, only by imparting to the oncoming generation a finer knowledge of the other people in the world can we ever hope to overcome the growing national and racial suspicions and antipathies which are all too apparent at the present time. The good people whom we do not like are the people whom we do not know. Have a care lest those in our Sunday-schools are as helpless as the heathen, when they ought to be as helpful as the first Christians.

There is also great need for the pupils in our Sunday-schools to be trained in missionary work itself. There is such work near practically every Sunday-school in America,—a bit of work within the reach and within the capacity of the scholars in the Sunday-schools. If they are led to do this nearby work for God they will be trained for other work for Him. In one community where the people were left largely to themselves, they grew indifferent to the ways of God, and the place came to have a bad name. Then a member of a neighboring Sunday-school became interested in them and won the children. Later the Gospel message reached the parents, and now that community is known far and wide for devotion to God.

There is a still greater reason why the pupils in our Sunday-schools should be trained in the missionary spirit. The principles of Christian stewardship should be carefully taught in all Sunday-schools. Covetousness is a heinous sin, and selfishness is the cause of the evils that affect all orders of society in America today. The cure for covetousness is in Christian stewardship. The people of America will never hold right views about property and about industry until they are taught to recognize the fact that God alone is the absolute owner of everything and that man is forever a steward in all things. Children and youth should be taught clearly to distinguish between God's right of ownership and man's privilege of possession.

One day when an appeal was made (for money) a boy responded generously. Some of the older members of the Church thought the boy's gift was far beyond his means, as it probably was, for he had to go without his lunch one day a week for an entire year in order to meet his subscription. But in the giving of that one subscription the boy became so bound up with the missionary enterprise that he has since followed his Master into missionary work upon two continents. This is perhaps the chief value in missionary giving, for it is apt to carry the giver with it.

Those in our Sunday-schools should be so trained in missions that they shall be completely captured for the missionary enter-

prise and so that many of them shall devote their entire lives to the extension of the Master's Kingdom. All life is a ministry, and all service ranks the same with God whether it be rendered over here, or over there. The program of the Master is as varied as the need, and the workers will find today abundant opportunity for the exercise of every kind of gift.

We too often neglect to enlist the youth in God's service and then we undertake to do with difficulty what we might have done earlier with ease and greater effectiveness. There are spiritual tides in the lives of growing boys and girls—and if we were wise enough to avail ourselves of these favoring life currents we could do far greater service for God. This is as true in the matter of life service as it is true of susceptibility to the evangelistic appeal. Impressions largely determine the channels in which the life streams flow, and most of these profound impressions are made in early life. Why should we postpone the matter of recruiting for the high Christian calling until the direction of life currents is set?

Again the pupils in our Sunday-schools need to have teachers who are so thoroughly devoted to the missionary enterprise that they realize that one cannot be a Christian at all without being missionary. With such teachers the Sunday-schools of America would quickly become missionary training schools. One such teacher taught in a little school in a small village. There were never more than a dozen little folks in her class, but out of that class of little folks there later went five foreign missionaries to bless the needy world. When this teacher, late in life, said, "I always wanted to be a missionary," one of the members of that class wrote from a foreign field: "You always made each of us feel that we ought to be missionaries."

Thus it rests largely upon the teacher as to whether or not the Sunday-school becomes an effective missionary training school. What teaching value is there in a missionary lesson, or in a missionary incident, or in a missionary personality, if the teacher does not believe in the missionary enterprise? We cannot impart to others a faith which we ourselves lack.

What measureless missionary possibilities there are in the 18,000,000 scholars in the Sunday-schools of North America! Almost any one can see that there must be future missionaries in such a multitude, but who will disclose to the teacher the missionary possibilities in her class right now? The evangelization of the world waits largely upon the teachers in the Sunday-schools, for the world will be evangelized in that generation in which the Christian teachers of the youth determine that they shall all become missionaries of Christ at home or abroad.

A GREAT SUNDAY SCHOOL RALLY OF 15,000 PEOPLE IN SEOUL, KOREA

Teaching The Bible In Korea

ONE PECULIARITY of the Sunday-school in Korea is that the old rather than the young make up the strength of the membership. The numbers will doubtless come close to 150,000. One of the latest developments is to seek the attendance of the children of the non-church member. The Korean Bible pocket is indicative of the zeal of the adults for Bible study. The children of the church members have also come under the influence of the Bible school.

COMING KOREA
First Member Sunday School Cradle Roll, Seoul

So called "Ragged Schools" are being organized in many parts of the country. In China similar schools are called "Rag Tag Sunday-schools." These aim to reach the child who is outside of Christian home influences. Frequently such schools are held in the open, under some tree or wherever a little projection can be found. The teacher will attract an audience by showing Bible picture rolls or small Bible picture cards and at the close of the lesson a small picture may be given to the good listeners. Recently a missionary wrote that he could use a half ton of such pictures to advantage.

The Korean Sunday School Association is supervising and stimulating the Sunday-school work. Rev. J. G. Holdcroft is the Korean Secretary, representing the World's Association, but he can only give a fraction of his time to this important work. The International uniform lessons are generally used and a number of books on Sunday-school work have been published in Korean.

One important feature of the work in Korea is that practically all of the Christians are Bible students. They come from long distances and at great personal cost to participate in short term Bible study courses which are conducted in the various mission stations. At such centers ten three-hour evening sessions are held, one each week for ten weeks. The first teacher training institute was in progress in Seoul when the recent difficulties between the Japanese and Koreans became acute. Over 200 were in

attendance consisting of teachers of all grades, who met in the auditorium of the Pierson Memorial Bible School. Chosen Christian College, which is located in Seoul, is planning to give lectures on Sunday-school organization and methods as a part of the course in the Biblical Department. More than one-third of the students are already helping in the Sunday-school work. The Correspondence Bible Course was taken by 1200 Christians in all parts of Korea during the past season.

The Korean Christians were at first strongly opposed to the holding of the Eighth Convention of the World's Association in Tokyo. The Annual Conference of the Korean Methodist Church, on recommendation of the Sunday-school Committee, however, adopted a resolution in which they stated that:

> Whereas, we believe that the Church in Korea should be represented in any such meeting of the Church Universal,
>
> We recommend, that each District, and as far as possible, each Quarterly Conference, endeavor to send representatives to the said Convention."

* * *

The Korean Sunday School Association adopted the following "Standard" in 1917:

(1) To meet as a Sunday-school every Sabbath in the year.
(2) Each school to elect a superintendent and a secretary for a year.
(3) Division in classes according to advance made in Bible study as well as according to age.
(4) Five minute review and questions on the lesson by the superintendent or other officer.
(5) Weekly meeting of teacher-training class.
(6) Observe Rally Day on the second Sunday of October, each year.

Korean Sunday-schools vary in attendance from 2,000 to 3,000 in the large city churches to five or less in the meeting places in the remote villages. The Korean Secretary, Mr. Holdcroft, added: "Even the average of these did not find it quite to the liking of the Korean mind to observe the above standard. The election of a superintendent to serve for a year was against the Korean custom of rotation of office, that each might be given opportunity to show his skill at leading, and the limitation of the five minutes placed upon the closing remarks was also a distinct shock to the older Koreans, many of whom had been taking 30 minutes or even a full hour for these 'closing remarks.'"

It would be hard to find in America a parallel to some of the interesting features of the work in Korea. One of these is a Sunday-school which requires three sessions to accommodate its pupils. One group is obliged to gather outside the church waiting their turn to enter. Too few Sunday-school buildings in America are working up to capacity. With a full time Sunday-school Secretary in Korea the progress would be still greater. S. D. P.

Problems of Evangelism in India

By REV. H. A. POPLEY, ERODE, SOUTH INDIA

Forward Evangelistic Committee of the National Missionary Council

CHRISTIAN evangelism has won some of its greatest triumphs and found some of its greatest obstacles in India. A Hindu leader said a little while ago to an Indian friend, "Christianity has conquered China and Japan, but these are only primary schools; India is a college, and here you must do much more to conquer." India is proud of her religious past. And while Hinduism is the most tolerant of religions it is also the most elusive and the widest in its range. In the North we find virile Mohammedanism. In the South we meet the "specious make-belief of theos- assurance of the Jains, as well as the boldness of Indian nationalism. In the South we meet the "specious make-belief of theosophy" and the all absorbing Pantheism.

From the Punjab to Travancore the whole country is throbbing with a new life, and young men are knocking at the portals of a new age. A new unity is evolving out of the variety of the Indian peoples. The Christian students are as keenly national as are the non-Christians. Up on the slopes of the Himalayas a young Christian student, with blazing nationalism, has started a Home Rule League in his own town. The Christian students in one of the Central India Colleges recently trooped down to the station to get a glimpse of Mahatma Ghandhi as he came through; and in sleepy Travancore, they talk eagerly of the new era of responsible government into which India is now entering. There are tremendous possibilities in Indian nationalism and there is reason to hope that young India will rise to the new tasks which responsible government involves. But the biggest task before the Christian enterprise in India today is the task of evangelism.

The tour made by Dr. and Mrs. Sherwood Eddy last year was arranged by Christian leaders in India to stimulate the Christian Church to personal evangelism; to conduct evangelistic meetings among prepared audiences of Hindus; and to speak to prepared-non-Christian students. With Dr. Eddy were associated Mr. Stanley Jones, Mr. B. C. Sircar, and a number of other evangelistic workers, both men and women, in different parts of India. The tour comprised altogether forty-three centers from Lahore in the North to Nagercoil, ten miles from Cape Comorin in the South; from Poona in the West to Ellore, beside the Bay of Bengal. Conferences for Christian workers were held in thirty-three centers. In thirteen centers meetings for non-Christians were an important part of the programme, and meetings for non-Christian students in seven.

No records were kept of the number who attended the meetings, but at Maramon in Travancore there were 30,000, while at Tranquebar there were only fifty. The average probably was about 500. For some of the conventions people walked over 100 miles and spent eight days on the journey. The central subject presented at the conventions was personal evangelism, the greatest work in the world. Reports show that the delegates left the meetings eagerly desirous of putting in practice in their churches and villages the principles and methods recommended. The personal work classes were a regular feature of every convention and studied the little book prepared by Dr. Eddy called "The Greatest Work in the World." Over 25,000 copies of this little book have been published in nine different languages. There was abundant testimony as to the need for emphasis upon the subject of personal evangelism, as in the Mass Movement areas, the pastors and catechists acknowledged that they had been in the habit of thinking of people in crowds or in classes, and had not been dealing with them one by one. As a result, many hundreds of Christians began to speak to others concerning their spiritual life and many hundreds more were won to a new life of consecration and service. In addition Hindus and others stood up and confessed their faith in Christ. Definite decisions were also made to study the Bible, to pray for guidance.

Of course this method is not possible unless there has been considerable preparation by Christian workers, and unless the audience is a mixed one of Christians and non-Christians. It is, I believe, the first time that it has been tried in India. China has used it with success, but Mr. Eddy says that the Indian responds to it even more than the Chinese. There is no doubt that it presents a magnificent opportunity to the Christian workers to follow up the impressions of the address, and it also gives to the non-Christian hearer the opportunity to bring out his doubts and difficulties straightway. Christian and non-Christian begin to exchange ideas with one another, and an atmosphere of sympathy is created and maintained. It is also a very good thing for keeping up the interest of the Christians themselves in personal work.

An important feature of the work among the Christians was the emphasis upon follow-up. In all the workers' conventions where the workers were drawn from the villages all around, they were asked to go back to their villages and hold conventions of their own for their Christian people and to carry with them the message of the meetings. In many different places in both North and South this was done, and so the message was spread far and wide. In the towns personal work groups were formed and members of each church arranged for their leaders and groups.

As to the real results among Christians large numbers made a new start and many who had been nominal Christians entered the

abundant life of service and sacrifice. In reference to the non-Christian meeting it is not easy to be so definite regarding results. There were instances of individual decisions and in many places men are regularly studying the life of Christ, and definite contact has been established between Christians and Hindu enquirers. The total number of those who decided was, however, small.

Some of the chief lessons and problems which emerged from the experiences on this tour were:

1. Evangelism needs time. In many places neither missionaries, pastors, nor church members had time for evangelism. The missionaries were too busy with other things, the Indian Christians were too busy with earning their livelihood, and there was no time for anything but a haphazard and spasmodic evangelism. It is impossible to effect any large advance in evangelism until more people are prepared to give time to it. We are not going to win India simply by giving to evangelism a little spare time now and then. Evangelism is considered a part of all mission work, but it is often the last thing Christians find time to do.

2. The second lesson was the realization of the wonderful opportunity before a well-planned, steady and sympathetic evangelism having its center in regular personal evangelism by the Christian Church. At Lucknow, for instance, the people were not at all interested in the war or any other thing, but they wanted to hear about religion. Out of this tour grew a plan for a united systematic evangelistic effort in Christian colleges. A number of colleges have decided to bind themselves together to pray for each other, to plan for a regular evangelistic effort year after year, aiming at definite decisions by college students. This has been called a Covenant or League of Colleges, and has already been endorsed by a number of colleges in both South and North. In the High School at Scriviliputtur Christian boys realize the value of evangelism and go out two by two without money and without food during every summer vacation to do Christian work.

3. Another lesson is the need for steady and continuous effort. Many evangelistic workers have determined that this special effort shall continue and that there shall be agencies available to help forward the steady progress of the work in all the places visited. In many places the meetings were simply one part of a big movement which continues steadily towards its objective. It is no use arranging for special efforts unless one keeps in mind at the same time the absolute necessity for continuity and all that it involves.

4. The tremendous value of personal evangelism to lead to decision and to provide for a steady continuance of the work was another lesson. There is no method more powerful than this, and no method which needs less organization, and which ensures better continuity. This fact has gripped hundreds of Christians in India

and is going to grip many more still. In the Nandyal district is a society called "Kristya Naharam," established by a layman as a result of a dream. There are three stages called Balya, Youvana and Purana. The Balya stage has twelve rules among which are included thrift and soul wining: saving money and saving souls. A brotherhood of St. Andrew has been started in Sivakasi, every member going forth to win his friends as Andrew did.

5. The value of evangelism for promoting union among different churches was evident. In some of the conventions were Anglicans, Baptists, Lutherans, Presbyterians, Congregationalists, Wesleyans—all united in the prosecution of a common task. The first evangelistic conference of the S. P. G. and C. M. S. took place at Courttalam, and some S. P. G. ministers said they had never attended such a convention in their lives before.

6. The two big problems to be faced are first that of winning men to take an open stand for Christ, and second that of finding many more Indian evangelists of the type that can win men.

There are literally hundreds of people in India who have found in Christ a new hope and a new teaching, such as India needs. But to take the one decisive step and to unite publicly with the disciples of Christ is too much for them. In one town a college professor who had made up his mind to publicly profess his faith in Christ found the strain so great that he fainted before he could do so. In another place a man who admitted that he had accepted Christ in his own life shrank from the final step because of his family. Sometimes the problem was that they were intellectually convinced, but the backing of experience was not there. There are men occupying the highest positions in public life and in society who are just outside the Kingdom longing to enter in. There is also the great need for outstanding Indian evangelists who speak with authority.

7. There is ample evidence from every part of India that the greatest obstacle to the winning of men to Christ lies in the Christian Church itself and in missionaries themselves, such as the un-Christian example of many in the Church and the disparity between preaching and practice, the lack of a vital and persistent personal evangelism, the lack of sympathy with Indian aspirations, the prejudices that warp the judgment and stem the life of many workers. There is great need that we discover and discard everything that prevents God from working out His purpose in India. We can see no cause for boasting, but every cause for self-examination to be sure that our name is written in Heaven as among those who share in the love of our Father and the service of His Son Jesus Christ.

Linking The School To The Missionary

BY REV. SAMUEL D. PRICE, D. D., NEW YORK

EACH YEAR as Christmas approaches the Surplus Material Department of the World's Sunday School Association sends out material to at least 1400 missionaries. These gifts come from friends of Christ in the home land and range from small picture cards to an automobile, and from a card punch to a church bell. Each annual packet contains also a hearty holiday greeting, two daily Bible reading calendars and Christmas and Easter musical services. Letters of thanks come back from hundreds of missionaries who express their heart's gratitude, while they tell of more things that will help in their work. Thus far more than 36,000 people in America have been introduced to missionaries abroad and have thus shared in their work by giving of their surplus to supply the missionary's need.

A BIBLE PICTURE ROLL IN TIBET

A list of special requests is always on file. There are now calls for a number of typewriters, blackboards, baby-organs, bells, kindergarten materials, raffia for blind workers, cornets, violins, special books, and many other things indispensable in the life work of a missionary. Money is frequently sent to the Superintendent of this Department that some special gift may be purchased. Last September a request was made for a Ford car to be used at a hospital in India. A woman in Pennsylvania promptly forwarded a $1,000 Liberty Loan bond and the car is now helping to save life in India. A young man recently came to the office and handed the writer money to be used in buying blackboards for two workers in Egypt and to purchase large Bible lesson picture rolls for as many workers as possible. There are now more than 1,000 special requests on file waiting for some one to come forward with an offer of cooperation with these workers on the frontiers.

Some who cannot help with large gifts send what they have in the way of pictures, lesson helps, illustrated papers in English, books from their own library, teacher-training helps, scrap books, postal card chains, handkerchiefs, pen knives, etc., almost any article one might use if 10,000 miles from home, and working with old and young.

From recent letters received from missionaries, note a few sentences that should stimulate to special action. A missionary in India writes:

"During the past year we received a number of picture post cards and now a new correspondent to whom you introduced us is sending us some magazines. These are all very much appreciated and we can use them to good advantage in our work."

Another from Korea says: "A graduate of our Girls' Academy is teaching a village school far from the railroad and from even the helps we enjoy. She says an organ would aid her and the people greatly. I wonder if any one wants to send her a baby organ. She has been so brave and faithful to Christ in her struggle for her education we should like to see her have as much encouragement as possible." (About $35 would purchase and transport that greatly needed baby organ.)

Another from Ajmer, India, writes: "I could use 50 of one kind of Easter or Christmas programs or both. We especially desire large Bible lesson picture rolls, graded lessons for kindergarten, primary, junior and intermediates in lots of not less than ten copies."

From Chefoo, China, a missionary sends this request: "The Academy now has 300 students, mostly of the ages 16 to 21. This school has many boys able to read English and could use to good advantage books of all kinds for its library. We could also use geographical and historical pictures such as those issued in the National Geographic Magazine. We could also use, and would probably appreciate it more than anything else, a talking machine with records. Our primary schools have an enrolment of over 900, and were receiving before the war dolls, Sunday-school cards, picture rolls, scrap books, etc. We need these things more than ever, also kindergarten material of all sorts."

A worker among lepers in India writes: "We are especially pleased to be able to give many of the pictures to patients at the Leper Asylum now in our charge. If there is any class of people for whom I feel it worth while doing something it is for these poor people. The whole Asylum is made bright with the large pictures of the Sunday-school rolls."

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* For a pamphlet giving full information write to the Surplus Material Department, World's Sunday School Association, 216 Metropolitan Tower, New York City. Indicate your denomination in full, distinguishing between "North" and "South" if that term applies. State what you have to give, or send money for special things if you wish. Obtain a card of introduction to a missionary and then forward the packages directly to the foreign field. It costs 32c to mail four pounds of pictures abroad. Letters from the missionaries will come with heartiest thanks. Write now for information about dressing dolls and then start your packages of joy before November that these dolls may be distributed at the coming Christmas season. Be sure and include something choice for the missionary too. It costs 12c per lb to mail dolls and the package can weigh up to 11 lbs., No one need have a dull day who is thus *a foreign missionary at home.*

Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, N. J.

THE FINANCIAL campaign of the Interchurch World Movement is over, an achievement "not by might, nor by human power, but by my Spirit, saith the Lord of Hosts."

Many churches made excellent use of their weekly calendars for publicity. Three weeks before the every member canvass a Michigan church printed a passage from the eighth chapter of Second Corinthians as rendered by Moffat's translation of the New Testament.

"You are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love—do come to the front in this gracious enterprise as well.

"I am not issuing an order, only using the zeal of others to prove how sterling your own love is. (You know how gracious our Lord Jesus Christ was. Rich though He was, He became poor for the sake of you, that by His poverty you might be rich.) But I will tell you what I think about it; it is to your interest to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to do anything. Now, carry it through, so that your readiness to take it up may be equalled by the way you carry it through—so far as your means allow. If only one is ready to give, according to his means, it is acceptable; he is not asked to give what he has not got. This does not mean that other people are to be relieved and you to suffer: it is a matter of give and take; at the present moment your surplus goes to make what they lack, in order that their surplus may go to make up what you lack. Thus it is to give and take."

THE IDEAL CANDIDATE

During the conference recently held in Shanghai, under the auspices of the Federation of Women's Boards of Foreign Missions and the Interchurch World Movement, the problem of securing the right sort of young women for mission service was discussed by the Administration Commission, of which Miss Nellie G. Prescott was chairman. It was agreed that the ideal candidate is a woman who has had experience in her profession, but is still young enough to learn the formidable array of strange sounds that make up human intercourse in the Orient. A sound body, a trained mind, a strong will, and a soul guaranteed to stand endless wear and tear, are just a few of the requisites for a successful missionary. Add to these the need for experience in a specialized field, and you will see that the problem of selection has become decidedly complicated.

"It is easy enough to reach the college girl," said Miss Prescott. "Our difficulty is to establish contact with the young woman who has been out of college some years and is trying her professional wings. Often she is out of touch with mission affairs. Appeals in church publications do not come to her attention. It seems that the only way to reach her is by personal contact, by hearing of her through a friend. Every board should have a candidate department—and by 'department' I do not mean one person who can be called away at any moment to help the treasurer with the books, or the editorial committee with the next issue of the magazine. If the candidate department is always on

the alert for suggestions, it may be able to reach many very desirable young women who had never before given definite thought to mission service."

One of the most constructive suggestions of the Administration Commission was that student volunteers be given advice in the selection of their courses, so that they may prepare for a definite phase of work on the foreign field. "When I first entered college I wrote to my board, telling them of my desire to become a missionary and asking their advice in choosing my electives," declared one of the delegates. "They replied by congratulating me on my choice of life work and asking me to write to them again when I was ready to go. Very much at sea regarding my course, I turned to my pastor for help. He advised me to specialize on languages. I therefore majored in French and German, which I have not had occasion to use more than three or four times. If someone had only told me to take up economics and sociology, my efficiency on the field would have been doubled." Though President Ellen F. Pendleton of Wellesley College warned against too much specialization on the part of undergraduates, she heartily approved of the suggestion that the boards give them general guidance and that they spend a year or two in intensive preparation for a definite branch of mission work after receiving their diplomas.

But even after she has had practical experience at home the young missionary's time of probation is by no means over. The Commission on Secondary Education recommended that after a period of language study new mission teachers learn China from the inside, either by itinerating with an evangelistic worker or by residing for a time in the interior.

"Unless a teacher is able to speak to old women and little children, unless she knows the home conditions of her pupils, she will never be able to enter the background of students' lives," declared Mrs. Murray Frame, President of the North China Union Women's College. "I have been twenty-two years in China, but I always felt handicapped in understanding the people because I never lived in the interior," stated another well-known missionary.

The new candidates' knowledge of China will not be limited by what they see from the car window, plus experience in a large city. Houseboats, wheelbarrows, sedan chairs and mule litters will all do their share in impressing upon them the fact that every sixth person in the world lives on a Chinese farm and that beside the great back country, the coast towns shrivel into insignificance.

From Report of Elsie McCormick.

STEWARDSHIP HINTS

"We were going over our family budget for the year," said a well-to-do business man recently. Suddenly I looked up at my wife with a gasp of astonishment, 'Do you see what we have done?' I exclaimed, 'for amusements and the automobile we have allotted ten times as much as we are planning to give to the church and charities. I never realized it before.'" Together they went over the figures. What they had set aside for benevolence would just about buy one new automobile tire. The price of one tire—for God!

The Christian steward recognizes that God is the owner of his life and wealth; he acknowledges his stewardship by setting aside first of all a definite proportion of his income for God's use.

"THE POSSIBLE IMPOSSIBILITY"

The year they decided to try it out, they looked at each other a little startled, neither of them suspecting the money miracle!

He said: "I suppose you realize the children may suffer if we carry this thing out!".

She said; "They may suffer if we

don't! A thing that's RIGHT to do, is right to do—that's all there is to do. Probably there are lots of families like ours all over this country who honestly want to practice Christian stewardship, only THEY DON'T DARE! I'm thinking it may do the children more good in the end than—music lessons, for instance."

"But $150 out of my $1500 seems a bit steep," he admitted. "I suppose we couldn't start in giving less than a tenth until we got used to it."

"And be meaner than the Jews were? not much!"

This was the dawn of their new day. For he took a small account book and in fear and trembling started a family budget, with a tenth set down conspicuously in the Lord's column every month. It was only through this bookkeeping that he discovered the miracle at the end of the year: their nine-tenths minutely administered for their own needs, had gone exactly as far as had the entire ten-tenths the previous year, when they aimlessly spent from month to month, never quite knowing where the money went.

The writer's father remembers with keenest delight that young man's face in the prayer service when he told of the miracle! "It's down in black and white!" he exclaimed: "I know to a penny that we made nine-tenths equal the ten-tenths. I was bound I wasn't going to have it fall through, you see, but never dreamed I'd make money! And as for the Lord's tenth—I guess we never had such pleasure in applying any money before. We've proved that where your treasure is, there will your heart be also. We read up about things, you know," he added with beautiful simplicity.

Little by little, as business grew, he increased the proportion from a tenth to a fifth, for from the first possible impossibility he went on to prove the boy of John Bunyan's, memorable couplet: "A man there was, some called him mad: the more he gave away, the more he had"; or as Solomon phrased it: THERE IS THAT SCATTERETH AND YET INCREASETH AND THERE IS THAT WITHHOLDETH MORE THAN IS MEET BUT IT TENDETH ONLY TO POVERTY.

MARGARET APPLEGRATH.

WORK IN SOUTH INDIA

(From a missionary's letter)

Every Sunday afternoon, as you know, we hold a Sunday-school with the caste girls in the regular school building. Although this Sunday-school is not compulsory in any way it is largely attended, and not only by the girls of the school but we have one large class of small caste boys and another class of women, some of them former students in the school, and others mothers and sisters of the girls themselves. To illustrate the real interest which these children take in the Bible lessons I wish to tell one incident that happened a little time ago. We had the story of the rich man and Lazarus and at the close of the regular lesson time I as usual was giving them a review of the lesson, and when this was over one of the Brahman boys rose and said. "Mother, one thing that I do not like about this story is how could the rich man who is evidently of high caste allow Lazarus to dip the tip of his finger in water and send him to cool his tongue when Lazarus' body was full of sores." The boy had no sooner asked the question than, before I could possibly give an answer, one of the bright little Brahman girls jumped up and said, "Don't you know that Lazarus was in heaven and we won't have sores in our body in heaven?" I considered the subject finished; the child's answer was enough. Surely this is a proof that the Bible instruction in our caste Girls' School is not thrown away.

During the last few months we have opened a night school for Sudra (the 4th or farmer caste) boys

and young men on the east side of the town. These boys and young men have to work hard all day long and have had no chance to get an education. We have this small school running in a rented building and they come here every night, except Sunday, and study from about 9 o'clock often until midnight. They learn hymns and hear Bible stories two hours each week and I go to them from time to time and review them in their work, and thus keep in touch with them.

Now about the boarding department for the caste boys in the compound. Very near our bungalow two dormitory buildings are closed by a high wall where the Bible women in training used to live. These buildings not being in use we started this new branch of the work last January. At present there are 10 boys in the boarding school with a young man of the Sudra caste who came to me about 9 years ago to study the Bible and was converted. He lives with these boys and acts as a big brother to them. He is a fine lad and his influence over the boys is exceptional. These boys cook for themselves. I have given them garden seeds and in their yards they have a nice garden started from which they get vegetables for their own curries and also to bring to the bungalow to sell to "Mother" as they call me. They would be very glad if I would take the vegetables as a gift, but that I will not do. I am constantly with these boys and am very fond of them and I think they love me. They are affectionate lads and a word of sorrow or reproof for any wrong deed is sufficient for them. Although they are caste boys from heathen families they attend all the regular meetings of the church. On Saturday forenoons for nearly two hours I have a meeting with them in which we take up the history of the Christian religion, the life of Christ, singing of hymns, etc. They are committing to memory many Bible portions and seem to love the Bible study. One of these boys was baptized last month and three more are thinking seriously of taking the step. We could get many more boys but we want to select carefully and build this work up on a sure foundation. These boys and those who are looking after them need your prayers.

Every Sunday morning from 8 until 9 o'clock I have charge of the large Sunday-school of our church here. We have an enrolment of over 800 and an average attendance of 650. I give a good deal of my time to this Sunday-school, trying to make it interesting not only to the children and young people but to the old people as well. Then every Sunday afternoon from 4 until 4:30 comes the Sunday-school among the caste children in the town, and so the days are filled, to say nothing of visiting the sick in the hospitals and in their homes which I consider not only a duty but a privilege. More of the grace of God, more strength and more time; this is what is needed.

SUMMER SCHOOLS OF MISSIONS FOR 1920

1.	Los Angeles, Calif.	May 31-June 5
2.	Minneapolis, Minn.	May 31-June 5
3.	Oklahoma City, Okla.	May 31-June 5
4.	Winter Park, Fla.	June 3-10
5.	Winona Lake, Indiana.	June 24-July 1
6.	Blue Ridge, N. C.	June 25-July 5
7.	Chambersburg, Penna.	June 29-July 7
8.	Northfield, Mass.	July 8-15
9.	Silver Bay, N. Y.	July 9-19
10.	Estes Park, Colo.	July 9-19
11.	Oxford, Penna.	July 10-18
12.	Bay View, Mich.	July 11-16
13.	Montreat, N. C.	July 11-18
14.	Mount Hermon, Calif.	July 13-20
15.	Asilomar, Calif.	July 13-23
16.	Lakeside, Ohio.	July 20-28
17.	Ocean Park, Me.	July 20-30
18.	New Concord, Ohio,	July 20-27
19.	Lake Geneva, Wis.	July 23-Aug 2
20.	Seabeck, Wash.	July 28-Aug 7
21.	Wooster, Ohio.	Aug 4-12
22.	Xenia, Ohio.	Aug 10-17
23.	New Wilmington, Pa.	Aug 14-23
24.	Tarkio, Mo.	Aug 14-22
25.	Lake Geneva, Wis.	Aug 17-24
26.	Chautauqua, N. Y.	Aug 22-28
27.	Dallas, Texas.	Last of Sept.
28.	Tuscaloosa, Ala.	Last of Sept.
29.	Boulder, Colo.	No date given

NEWS FROM MANY LANDS

AFRICA

Soul Winning in the Jungle

AFA BIBO had a severe case of ophthalmia, and when the skill of the missionary doctor saved the sight of one eye he pledged himself to thirty days' service in taking the Gospel to his people. At the end of ten days he reported eight persons won to Christ. "I've just begun," said Afa Bibo. Later the Mission distributed a number of workers' books in the Bulu language, with the proviso that each book must be returned at the end of three months if by that time the owner had not won a convert. When two months were up, Afa Bibo was asked, "What has the book been doing?"

"It has been working," said Afa Bibo.

"But what has it done?"

"Perhaps it has won twenty-five," was the answer.

"I do not understand 'perhaps,' said the missionary.

So Afa Bibo went home for his book in which he had entered the converts on his prayer list. There were forty-nine names enrolled.

This was some years ago, but Afa Bibo is still in God's service, says Dr. H. L. Weber, a medical missionary to West Africa for the past eighteen years.

Christian Chief in the Sudan

MISSIONARIES at Doleib Hill, the Sudan, are rejoicing that Nodok, their first convert, has been elected chief of his village.

An incident which occurred some weeks ago shows the friendship of the Shullas for the mission. When trouble among the cattle at the station threatened the milk supply, the Shulla king sent a present of a fresh cow, that the "babies of the foreigners" might have milk.

United Presbyterian.

Faithfulness in Kamerun

WHEN German authority came to an end in the German Kamerun, the Basel Missionary Society was compelled to cease its activity because many of its representatives in the field were Germans. The work was taken over by the Paris Missionary Society, and when Pastor Allégret in 1917 went to Fumban to call the scattered Christians together he found that the king had gone over to Mohammedanism and had required all his subjects to follow his example. All the Christian places of worship had been turned into mosques. M. Allégret obtained permission from the king to hold a meeting with those who at one time belonged to the Christian Church. Said the king: "I have no objections; my people are quite free; but I know that they do not wish to be Christians any longer, and have accepted the Mohammedan religion."

The meeting was held and many present said they preferred to be Christians but the king's order compelled them to be Mohammedans, among them some of the wives of the king. Finally, a young man arose and said decidedly:

"I will remain a Christian and confess Jesus, even if the king should fulfil his threat and should behead me." Upon this eleven others, mostly young men, declared that they also would serve Christ, even in view of what the king might do to them.

With these twelve young people, Pastor Allégret now went before the king, and said to him: "Look, these people are remaining true, and wish to serve Christ!" The king did not dare to condemn them to death.

With this beginning, the congregation has been again built up, and at the latest celebration of the Communion over 200 Christians were in

attendance. Furthermore, with the permission of the king, two out-stations of the Mission have been re-established.

The Christian.

Death of Molcamba of Barotse-land

REV. ADOLPHE JALLA writes from Rhodesia of the death of Molcamba, prime minister of Barotse-land, and an enlightened Christian man. Molcamba and Litia his brother-in-law were the first Christian converts of the country, and both were loyal in their Christian service, in the face of great temptations. He paid a visit to England in 1902.

Purity League at Inanda

NEGRO Christians in South Africa feel it is high time to refute the charge that social purity is unknown among people with black skins. A recent gathering at Inanda, Zulu Mission, lasting for several days, took steps for the formation of a Purity League. Addresses were made by natives and missionaries, and a constitution was drawn up and signed by more than a hundred young men and women.

Chief Khama on Preaching Tour

REV. R. HAYDEN LEWIS of the L. M. S. Mission in South Africa, last year made an extended evangelistic tour accompanied by Chief Khama, an earnest Christian convert. Services and tribal meetings were held in the villages and cattle posts and a new church was opened at one of the largest out-stations. Upon the return of the party to Serowe, the aged chief of the Hereros paid a visit to Khama in order to personally commit his people to Khama's care. All the Hereros were called together and at the conclusion of this meeting Samuel Maharero asked Khama many questions about the Church and the rules and customs which were supposed to guide the conduct of Christians in regard to all of which Khama was able to give him fullest information. It was a most impressive scene as these two very old and very notable chiefs pleaded with their respective peoples to yield themselves to the dominion of Christ.

The Christian Express

For Girls in South Africa

CHRISTIAN Association work for the European girls in South Africa centers around large commercial and industrial localities. Cape Town, Pretoria, Durban—all the principal towns of South Africa—have their hostels, probably the largest and most complete being at Johannesburg. There are sewing and reading circles and classes for literature, ambulance work, home nursing, physical culture and social subjects, while swimming, cooking, dressmaking, and other courses are arranged at intervals as occasion arises. Bible classes and devotional meetings are held not only on Sundays but during the week as well. In the early mornings, services are held in one of the worst localities of the city, while once a fortnight the colored children are gathered together for a jolly afternoon, when they have either games or fancy work, or perhaps some Bible stories.

C. M. S. Review.

Man of Faith in Madagascar

A LITTLE church in Madagascar has a church of which its members are justly proud. The entire cost of the building and materials was met by an old Sihanaka Christian, past seventy years of age. At the time of building, influenza raged on all sides. Workmen were struck down or fled through fear. Every morning before sunrise this undaunted old man went to superintend and encourage the work. When urged by his friends to stay at home he said:

"No, I must go. God's House *must* be built, and if the people cannot do it, then I must. I have asked Him to protect me until the work is done, and I know He will.

His prayer was answered, for this faithful servant went to and from his work untouched by the disease, and the work of building was at last completed.

Centenary in Madagascar

THE centenary celebration of the founding of the Madagascar Mission, in August, 1818, has been postponed until October, 1920. The plans outlined are as follows:

(1) The Madagascar Continuation Committee, representing the seven Protestant Societies at work in the island, propose that each mission should arrange an evangelistic campaign in the territory occupied by it, so that every village therein shall be visited and brought into touch with the Gospel.

(2) A large memorial hall to be erected at Tananarive.

(3) The churches in Imerina propose to build a Boys' Home and a Girls' Home for students coming in to study at the capital.

(4) The most important proposal is the one by which the churches of Wales seek to extend their work in unevangelized parts of northern Madagascar.

These proposals will be considered in consultation with the Paris Missionary Society and the French authorities.

NORTH AMERICA

Pilgrim Tercentenary Celebration

AN INTERNATIONAL Congregational Council, to celebrate the Pilgrim Tercentenary, will be held in Mechanics Hall, Boston, June 29 to July 6. Four hundred voting delegates, representing the United States, Canada, Great Britain, South Africa, Australasia and mission lands, will determine the organization and policy of the Council. Every Congregational church in the world has been invited to send a corresponding delegate. More than half an acre of floor space in Mechanics Hall will be devoted to exhibits, grouped according to states and countries. These will illustrate actual mission work being done by Congregational agencies.

Presbyterians Work Toward Union

THE effort to unite all Presbyterian bodies persists, although many attempts have failed. Four distinct plans have been proposed: (1) complete organic union resulting in one solid church; (2) organic union according to the synodical plan, with an Assembly composed of commissioners elected by the synods; (3) organic union on the basis of provincial or regional Assemblies, with one Supreme National Assembly as the capstone of the system; (4) union in a *Federal Body,* having only advisory powers; (5) a Federal union, with clearly defined powers and responsibilities, but which conserves the autonomy of the constituted churches in doctrine and discipline, and all local interests, including the tenure of property.

At a meeting in Atlantic City in March the Northern Presbyterian Church favored union in one solid church, while the Southern Church inclined toward union on the regional basis. Virtually, the proposals have narrowed to these two. A committee was appointed to submit plans for a future meeting.

The Presbyterian.

The Y. M. C. A. War Funds

THE financial statements of the National War Work Council of the Y. M. C. A. shows that between April 26, 1917, and December 31, 1919, the amount received was $161,722,649.42. During the same period, up to the time when the Council turned over its unfinished work to the International Committee, the total amount expended was $129,082,917.43, of which $602,589.56 was for religious work. This leaves an unexpended balance of $32,639,731.99. The Executive and Finance Committees recommend that of this balance

$500,000 be appropriated to the Loyal Legion. Work in the American Army has almost entirely been turned over to the War Department of the Government, but service under the Y. M. C. A. still continues in France, Italy, Czecho-Slovakia and Poland.

The following facts are also of interest: The receipts from the first campaign in the United States were $5,113,666; from the second campaign $53,334,546 and from the third campaign $100,759,731. Overseas receipts amounted to only $105,381. The expenditures included $38,809,642 in the United States and $52,382,786 for American forces overseas. The loss on foreign exchange was over ten million dollars. For Allied armies and prisoners of war nearly twenty million dollars were spent. The New York headquarters cost $2,730,027, and publicity $1,421,233. The estimated future expenses include $11,950,000 for work in Europe and Turkish areas, and $10,000,000 in the United States for American headquarters expense, appropriations to army, navy, educational service and interracial work and reserves.

Lutheran Foreign Missions

THE United Lutheran Board of Foreign Missions is one of the Boards that is financially embarrassed, having a deficit of $97,396 on March 1st. In spite of this, twenty-six new missionaries were appointed at the meeting of the Board on March 25—sixteen to India, four to Japan, five to Africa and one to Argentina. These reenforcements are greatly needed. There are also under way plans for new equipment in a number of the mission fields. These plans include $43,000 for mission buildings in Buenos Aires, Argentina; $17,000 for buildings in Monrovia, Liberia; $25,000 for a Boys' High School in the Muhlenburg Mission and $60,000 for a new college building near Guntur, India; $8,000 for a Training School in Guntur and $15,000 for the Rentechintala Hospital.

Group Evangelism

A METHOD that has commended itself to Methodist workers by successful results in Indiana and New England is that of group evangelism. By this method six or eight pastors band together and visit the different charges of the sub-district, specializing in the various aspects of revival work. One does the preaching, another attends to the Sunday-school activities, another works with the men of the church, another meets with the Epworth Leaguers, another assists with the music, another holds the after meeting, and one looks after securing publicity. The areas from which reports have come show a total of 46,123 converts in a period of sixty days, a result which surpasses that of any corresponding period within the last four years.

Neglected Migrant Workers

MEASURES are being considered by the Interchurch World movement for the care of the 22,000 fruit and vegetable cannery migrant workers of the eastern states. The majority of the workers are women. The states involved are New York, New Jersey, Delaware and Maryland, and women's missionary boards of the following communions will be asked to share responsibility: Christian, Methodist Episcopal, Methodist Protestant, Presbyterian (U. S. A.), United Presbyterian, Reformed Church in America, and Reformed Church in U. S.

In the sections from Texas north to Canada, and during the period from June to September, the Home Missions Council plans to make life more worth while for the migrant harvest hands by erecting tents in centers where the harvest groups gather, to furnish recreation, religious services and an open forum for discussion. Cooperation will be sought from local churches and farm bureaus.

California has petitioned the Interchurch Migrant Group Section to send two Protestant teachers for two model farm camps to be established in Santa Clara County.

Needs of City Negroes

THE Home Mission Survey has revealed the fact that the urban Negro is less concerned about his spiritual welfare than his rural brother. Non-church membership is the exception among Negroes in the country districts, but invariably the membership falls off when they migrate to cities. New York City has only 28,000 Negro church members out of a total Negro population of 145,000.

Y. W. C. A. for Chinatown

A YOUNG Women's Christian Association is being organized in the Chinatown of New York City. A petition, signed by the leading women and several of the merchants of that district, asks assistance of the National Board in organizing an Association. There are about one hundred and fifty Chinese women and girls in New York City, a few of them students but most of them wives, mothers and daughters of Chinese business men, who are interesting themselves in everything that American women do. This Chinese Association will endeavor to train women in citizenship, American customs and Christian living.

"In establishing an Association, we are hoping to learn of the best elements in American womanhood, and at the same time retain our ideals of Chinese civilization," said one of the leaders.

Korean Church in Chicago

THE first Korean Church of the Middle West was dedicated in Chicago, Ill., in September of last year. This church is under the care of the first Methodist Church of Evanston, and Rev. N. Y. Shoy has been appointed pastor, with about forty Koreans as charter members. Mr. Choy intends to establish other churches in the Middle West wherever there are sufficient numbers of Christian Koreans to justify a separate organization.

Korea Review.

New Academy for Indians

A FARM of forty acres and farmhouse have recently been purchased near Smithville, Okla., as a beginning for the Willis-Fulsom Academy, intended primarily for Indian boys and girls but will include children of white mountaineers. A territory of twelve hundred square miles lies around it, with no other high school advantages. The Academy opened in September, 1919, with a faculty of three and a student enrolment of twenty, classes being held in a rented storehouse. Rev. Estill A. Townsend, the principal, asks for selected books for the library, which now consists of about two hundred and fifty volumes.

Educational Center for Indians

THE American Indian University at Wichita, Kansas, founded through the efforts of Rev. Henry Roe Cloud, is to train Indians from the 150 tribes for leadership of their people. The Indian constituency grows constantly, contrary to popular opinion. In 1890, it numbered 248,253, in 1919, 336,000.

LATIN-AMERICA

Missionary Obligation in Guatemala

GUATEMALA is making a brave effort for the fourth time in as many centuries to rise above the ruins of the earthquake of 1917. Central America is not only marked by commercial opportunity but is full of missionary opportunity and obligation.

The delegates to the Regional Conference of missionaries of Latin America, held in Guatemala City last March, met near the ruins of the Presbyterian Mission Church. More

than 200 persons were packed into three small rooms for Sunday-school service in the home of a missionary. Others came to the door constantly, looked in on the crowded rooms and turned away in disappointment when they saw that entrance was impossible.

A Paraguay Church Mission

REV. HARRY WHITTINGTON writes that the church at Bananal, Paraguay, plans a forward step to evangelize the surrounding district. Two horses have been secured, the workers contribute their time and the church assumes responsibility for incidental expenses. Two trips each month will be made, one toward Miranda, the other toward Aquidauana. Each trip covers about a week, and the workers go by twos. Other districts will be visited as time goes on and the way is open. Persistent efforts are continually being made to drive the missionaries out of Bánanal, and to close the church and school.

EUROPE

Temperance in Great Britain

PROHIBITION in Great Britain is not looked upon with favor for three reasons. First, it is an innovation; second, it denies men liberty to drink what they like; and, third, much money of individuals and of institutions is invested in breweries and distilleries. Nevertheless the cause of temperance is gaining in Britain. There are many Britishers who care more for their fellow men than they care for their appetites or their pocket books and these people are working to put down body and soul destroying strong drinks. America's example and experience is also an eye opener. If industrial and moral progress shows that America is reaping large benefits from prohibition, England will have an unanswerable argument in favor of destroying her drink traffic.

Among the signs of promise in Great Britain are the King's reference to the need of further regulation in his address at the opening of Parliament; the Bishop of London has spoken in favor of limitation of the drink traffic; and many areas in Scotland are going "dry" through local option.

Methodist Conference in London

A FIFTH Ecumenical Methodist Conference has been called to meet in London in September, 1921, in the great Central Hall of Westminster. There are signs that by the time of this meeting the various Methodist bodies in England will have become one.

American Friends in France

THE American Friends continue to give good account of themselves in reconstructive work in France and other war torn lands. About 1500 acres of land have been plowed up and made ready for planting in the Argonne region west of Verdun, and the farms stocked with chickens, goats, rabbits, bees and larger live stock. About 22,000 fruit trees have been planted, 1400 houses erected and twelve cooperative stores. Homes are built only for those families which have no surviving men.

Other beneficent work of the Friends' Mission includes the buying and quartering of three hundred cows just outside of Vienna, from which milk is supplied at cost to child welfare organizations. Four young men of the Friends' Unit are superintending two hundred Bulgarian prisoners in the rebuilding of villages in the Toplica Valley. Another group has established an orphanage in a Serbian industrial center. All these brotherly activities are directed from Philadelphia, Pa.

War Loss of French and Belgian Protestants

THREE million dollars is estimated by the Federal Council of Churches as the obligation of Ameri-

can Protestants in aiding French and Belgian Protestants to recover from war's disaster. It is calculated that this total will rebuild all the local church edifices which the war destroyed—all ruined manses also—and start going again all the educational and charitable institutions for which funds failed while the war continued. After all this there will be enough surplus to clear up the debts on the French missionary society, and enable its excellent work in Africa to continue unabridged. It is proposed to raise this sum in three annual installments.

The Continent.

The Gospel in Italy

PROFESSOR VITTORIO BANI affirms that evangelical teaching in Italy has driven the Roman clergy to study the Bible. The Roman authorities have been constrained to issue a new translation of the Gospels, and sold it through the Society of St. Jerome. Prof. Bani says that there are today two Catholicisms, a poor minority which follows the Pope implicitly, and a new type which recognizes in the Pope only a traditional head of the Church. This majority adheres to Catholicism because it is not yet able to adapt itself to evangelical worship.

Norwegian Clergymen Form League

A HUNDRED or more Norwegian clergymen have formed a league under the name of the Union of Clergy Loyal to the Faith. The aim of the organization, of which the Chairman is Prof. E. Sverdrup, is to work for the deepening of the spiritual life by Bible study, to strengthen the positive forces in the State Church, and to counteract the work of unbelieving theologians.

Record of Christian Work

Russian Refugee Children

EIGHT hundred Russian boys and girls from seven to sixteen years of age who have been separated from home and parents since the opening days of the war are now living on a fortified island near Vladivostok, once the private property of the Czar. The children have had no communication with their parents who sent them away in care of teachers when starvation threatened. They were two years in reaching Vladivostok and are now under the care of the Red Cross. It is uncertain how soon effort can be made to reunite them to their families.

Christian Associations in Iceland

REV. FRIDRIK FRIDRIKSON, while a student in Copenhagen, came in contact with the Y. M. C. A. and when he returned home to Iceland he started a movement in Reykjavik. In spite of much skepticism, after two years' effort he was rewarded by seeing a Y. M. C. A. organized, and a few months later a Y. W. C. A. The latter now numbers 400 members, and the former about 600.

A proof of the vital power of the Association movement was given in 1917 when 20,000 Danish crowns were collected, mostly among the members, for a new up-to-date building for the members of the town clubs.

Apostle to the Maltese

MALTA, the Melita of Paul's day, now has a missionary of Pauline spirit named John Falzon. Recently, he has been shepherding Maltese who have emigrated to Tunis. Here are a few extracts from his diary:

24th. I went again along the streets looking for Maltese. I found fourteen. Two of them told me that they had been seen in my company by other Maltese people, and that they had been warned to avoid me. They replied, 'We are free men and will approach any we like.' We have talked much on religion and they have promised to come to a meeting in my house. I am praying.

28th. Six Maltese men from

among the recently arrived came to my house. My heart is filled with joy. I spoke on Acts xvi and gave a clear and full message of the Gospel. They listened with great gladness and joined with devotion in prayer.

29th. Other three newly arrived Maltese men came to my house. I entertained them with God's Word on Luke xv. 11-32. They seemed greatly touched by God's Word and joined devoutly in prayer.

Record of Christian Work.

MOSLEM LANDS

Turks Turning Toward Christianity

HERETOFORE it has not been a problem to provide for Moslem inquirers in Turkey for the reason that there were so few inquirers. Generally speaking, the most that has been attained in one hundred years of work in Turkey has been the winning of regard for missionaries as friends, and the lessening of fanaticism against the "infidels."

Since the war a changed attitude is manifest. Turks, both men and women, are coming to the missionaries for instruction as to the Christian way. They are declaring their dissatisfaction with Islam, and their feeling that Christianity is true and has something better to offer. These inquirers are not yet a great multitude, but they are enough to forecast a mass movement toward real religious emancipation that will gain momentum in that discouraged land.

Missionary Herald.

Bible Distribution in Turkey

TURKS are buying the Christian Bible, according to a letter from the Secretary of the American Bible Society in Constantinople. He says:

"We have what will prove, I think, to be an unprecedented demand for the Scriptures for the coming year. There are indications from all sides that this demand will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any year. We are doing all we can to get ready." Bible printing was impossible last year in Constantinople, yet 24,296 copies of the Scriptures were distributed.

Watchman-Examiner.

Christ and Mahomet

AN AMERICAN journalist writing from Damascus in the magazine *Asia* records a conversation with a Moslem professor, in which the latter instituted a remarkable and surprising contrast between Jesus of Nazareth and his own accepted prophet. "The personality of Jesus," said the Mohammedan savant, "is majestic simplicity. The personality of Mahomet is complex superman." Then after a pause he added: "The higher type is Jesus." Certainly such an understanding observer cannot be far from the Kingdom of God; and it is interesting evidence how, in a clear mind, even though its predispositions may run opposite to Christianity, the character supremacy of Jesus compels reverence. As Bushnell said, it literally "forbids His classification with men."

The Continent.

Student Volunteers of Constantinople

THE Student Volunteer Union of Constantinople which was organized last December seeks to enroll in its membership all those in Constantinople or its vicinity who during student days either in Great Britain or North America allied themselves with the Student Volunteer Movement. Sixteen or more persons have signified their interest not only in maintaining the fellowship known in student days, but in promoting the aims for which such a body may most usefully stand in the Near East.

One important phase of the work of the Union is that of gathering items of information which will be useful in the hands of Student Vol-

unteer secretaries in the home lands as they seek to interest students in the life and problems of the Near East.

Occident and Orient.

"Happiness Factories"

"HAPPINESS Factory" is the name given the Rescue Home in Adana where fifty-five girls are kept busy enough to make the memory of past horrors a vague shadow. The Home is, as a matter of fact, a barn-like structure of unattractive appearance, but the busy hands flying among the rug looms, heads bent over embroidery or eyes watching their fruit preserving are justification for the name of the Home. At present there are fourteen such Happiness Factories in Armenia.

Snow in Syria and Palestine

BEIRUT during the past winter experienced bitter cold, and at one time had the phenomenal experience of eight inches of snow. Great damage was done to olive and fruit trees and many of the historic and ornamental trees in the mission compound fell from the weight of snow on their branches.

Jerusalem in February experienced a record-breaking gale, driving a thirty-inch snowfall in drifts shoulder-high. Great destruction and suffering resulted. A large corrugated iron mill building, two cinema theatres, the Evelyn Rothschild Army Y. M. C. A. hut, and about fifty dwellings collapsed. All communication by road, railway, and wire was broken, leaving the city isolated.

Emergency measures were taken by the Military Governor, who set the hardy Yorkshire garrison troops digging out the ancient city, for the native populace was too astonished and bewildered to act. All business was abandoned as men huddled around stoves or kept to their beds. Food shortage of so serious a nature followed that the governor had to threaten bakers and storekeepers with jail terms to impress upon them the necessity of working. Army mules came to the rescue bringing military rations from the camps on Bethlehem Road, making it possible for soup kitchens to be maintained by charitable organizations serving for several days 15,000 people daily.

The A. E. F. canvas Leave Camp became uninhabitable early in the storm. Sixteen soldiers on leave were sleeping in the Army Y. M. C. A. hut and ten more in the small mess room in a stone building nearby. Since everyone's clothing was wet and fuel was scarce, there was little sleeping other than naps between shivers. At midnight the gale at its height drove such a bank of snow against the side walls of the wooden hut that it suddenly caved in, bringing the roof with it. Luckily, the wall held in the end where the men were sleeping, allowing them to flee uninjured, in all states of attire, plunging through drifts shoulder-high and dragging after them blankets, trousers, shoes, blouses, and other impedimenta. They naturally sought the already overcrowded mess hall of the "Y" and in five minutes it became the acme of confusion.

Anti-Zionists Parade

AN ANTI-ZIONIST demonstration in Jerusalem on February 27 was a picturesque protest against the colonization of Palestine by the Jews. Arabs and Bedouins introduced an element of the desert into the motley concourse of about 8,000 people who marched through the streets, carrying banners proclaiming anti-Zionist sentiments without threat of violence.

One cause of the antipathy to Zionism has been the influx of a certain type of Jew from Russia, a type wholly different from the Jew familiar in Palestine. He cares nothing for his religion, and is looked upon as Bolshevist. With the coming of the British Army this new type of Jew began to exhibit a very haughty and overbearing attitude.

Traveling Eye Hospitals

TRAVELING Eye Clinics in the Nile Valley are proposed by missionaries to deal with the prevalent eye diseases of the land of the Pharoahs. It is hoped to equip four auto ambulances, possibly using those salvaged from the war, and send them out to visit villages as yet unreached by missionaries, medical or evangelistic. This hospital fleet would be operated by denominations already in the field.

Extending Work in Persia

NOT the least part of missionary work in Persia has been evangelistic service among the British soldiers. Some of these had not been inside a church or attended any religious service since leaving home. Prayer meetings were held for those already Christians, and quite a large number of conversions from among the others rejoiced the hearts of the workers. Reports of this helpful ministry went back to mothers, wives and friends in England, and many prayers of thanksgiving found expression from them.

The soldiers also caught a new glimpse of mission work, and one who had been particularly impressed asked how he could get into missionary work in Persia himself.

INDIA

Sadhus—Hindu and Christian

AN INDIAN journal recently pointed the contrast between Hindu and Christian *sadhus* (holy men).

"Our typical yellow-robed religionist seems to consider dirtiness next to godliness, whereas Sundar Singh takes his bath as seriously as his prayers, remarks the writer who goes on with the comparison as follows:

"In India there are over five million sadhus,—five million wandering, yellow-robed 'renouncers.' It is conceivable that half or even three-fourths are indolent instead of pious souls who rather enjoy gallivanting over the country, seeing the sights and getting fed gratis by the faithful. And their bowls are not always empty. * * * Sundar Singh has won knowledge and certainty out of pain. Today, Sundar believes as ever in suffering. But it must be suffering to some good for others. This Christian saint would never line his shoes with sharp nails or walk bare foot over a path of live coals; he would never while away his time reposing on a bed of spikes or squatting between three fires. Yet he is glad to swim icy rivers in the Himalayas or to receive blows in the face (literally turning the other cheek) or to be thrown down into a well amongst rotting corpses (as happened to him in Tibet), for the sake of the Cross.

India Sunday School Union

THE India Sunday-school Union is a clearing house for Sunday-school ideas. One finds its leaflets in remote villages from Travancore to the Himalayas, and its long established examination scheme has stimulated thousands of boys and girls and teachers of India to sustained effort in Bible study. A correspondence course of teacher training has been developed in which more than a thousand have secured certificates. Examinations have been held in twelve languages.

Christians in the Madras Corporation

THE Indian Government has appointed two Indian Christians, presumably to represent Indian Christian interests, in the Madras Corporation. There are now four Indian Christians in the Corporation. This is an important recognition for Christianity in India.

Schools for Missionaries' Children

THERE is but one school in all India which affords a satisfactory environment and courses of study for the children of missionaries. This

was founded eighteen years ago at Ko-dai-kanal, South India, and is maintained jointly by a number of Mission Boards. As a result of the Indian survey, a chain of such schools is proposed to extend across India.

Systematic Giving in Siam

IN ORDER to unify the Christian forces, contributions from the various communities around Chengmai are brought in quarterly and placed in a central fund, a quarterly conference being held at the same time when discussions are largely given over to the subject of stewardship. The envelope system is in use in all the churches. In some cases each member of a household pledges a definite amount, while in others a certain amount per family is promised. This has resulted in doubling the contributions.

Student Hostels in India

THE importance of hostels, or Christian boarding houses for students in India, is shown by the vigorous protests awakened at the closing of the Montgomery Hostel, of the S. P. G. College in Trichinnopoly, because of some disorder among the students. The other boarding places in the town are said to be no better than "pig sties," and detrimental to the health and morals of the students. The hostels are built to provide the young men with good, clean, wholesome surroundings, but they are not always appreciated until they are lost.

Science as a Christian Ally

GROUND glass is usually fatal to Hinduism—that is to say the microscope is one of the most potent forces in destroying superstition by revealing the wonders of modern science. When an Indian boy looks through a high-powered microscope at a drop of water taken from the "sacred" River Ganges, and sees the world of germ life swarming in that dirty water, lurking doubts of its holiness begin to creep into his mind; and what has been regarded as an act of devotion appears as a filthy custom, perilous to health.

The fantastic theories about the cause of disease cannot long endure inspection under a microscope, for the one who learns how typhoid contagion is spread by impure milk does not take seriously the explanation of the gods' displeasure. Furthermore, a man whose religion forbids him to take life, even of an insect, stands aghast when he sees in the water he drinks a thousand living creatures.

CHINA

A Seventy-Fifth Milestone

THE oldest Presbyterian mission station in China, at Ning-po, is completing its seventy-fifth year. A recent feature of the service there is the institutional work in the crowded business section near the East Gate. Outside the city wall is Dzongteh Girls' School, the continuation of the first school for girls to be opened in China, and close by is one of the first Presbyterian churches erected in China. The historic Fuzin Church, built seventy years ago, still has the largest auditorium in Ningpo. The pastor is a son of a Christian minister, and his own son is now studying theology in America.

Community Service at Ginling

ALL but two of the sixty-five students of Ginling College for women are registered for definite social work. The half-day school for girls of the neighborhood is the largest single undertaking. Thirty-five pupils come from one to four o'clock five days in the week and receive systematic instruction of primary grade. The students conduct a Sunday-school having an average attendance of 110 small children; and a two-hour mothers' meeting is held each Sunday afternoon, followed up by visiting in the homes. In the government orphanage a Sunday-school and monthly missionary meeting are conducted by Ginling students.

New Theological School

A CENTRAL theological school will be opened in the autumn of next year at Nanking in connection with the Episcopal Mission. The proposal is heartily welcomed by the other missions at Nanking.

Nurses Needed

FROM China a medical missionary sends this appeal: "We are at the stage where the whole progress of modern medicine in China is being retarded by the absence of a nursing profession among the Chinese women. It is becoming increasingly easy to get a good foreign-trained Chinese doctor; our equipment is rapidly becoming as good as is to be found anywhere in the wide world. But we have no nurses. That is becoming the cry of medical missions in China today: foreign nurses to conduct training schools in connection with our hospitals."

"Self-Come" Water

THE average Chinese rustic is bewildered by the unaccustomed comforts of a mission hospital. Having indicated his intention of undergoing treatment, he first makes the acquaintance of the uniformed bath boy, a muscular factotum who magnifies his calling and takes professional pride in the output of his department. When simple hot water and soap do not produce results which satisfy his discriminating taste, he brings into play an aid similar to a curry-comb. After this process the patient is introduced to a clean suit of clothing, while his own apparel is rendered innocuous by fumigation. Not infrequently a patient from the backwoods manifests a superstitious fear of the "self-come" water, but owing to the familiarity which is supposed to breed contempt he may in a few days become one of those who amuse themselves by turning the water on and off at the risk of flooding the whole establishment. G. W. HAMILTON, M. D.

Cigarettes from "Honorable" America

IT IS hard sometimes for the missionary to explain the various kinds of people from her native country who come to China. One day a Chinese woman appeared at a meeting in one of the out-stations, puffing a cigarette. Both face and hands were yellow beyond native coloring from excessive cigarette smoking. Politely the missionary asked her not to smoke in meeting. "But," exclaimed the woman in amazement, holding out her cigarette, "these come from your honorable country." It took some time for the missionary to explain that people from her "debased" country were of varied types and different purposes.

The Continent.

Wanted—A School

A CHINESE woman of Canton wanted her son to enter a Christian school. When she applied she was told there was no dormitory room. She then asked how much it would cost to erect such a building. When told $3,999 she said, "All right; I will build one." Are Christian schools appreciated by the Chinese? *Bible Study.*

Rag Tag Sunday Schools

"WHEN is Sunday? How many more days?" question the little beggar children of Tengchowfu, Shantung, China, when they chance to meet the missionary in the street. Ragged, dirty and often naked, carrying their smaller brothers and sisters on their backs or breasts, and some carrying their little baskets in which they put their millet cakes, sweet potatoes, or other food they receive by their begging. They nevertheless have a bright smile for the white missionary who teaches on Sunday in the "Rag Tag" Christian Sunday-school. The School, composed almost entirely of these little street waifs, has a total enrolment of 400. The missionary has not the heart to tell one of them to go home, to put on a garment and return.

They often have but one garment, and that is kept for the winter. Therefore we would rather have the children come without clothes than not to come at all. So eager are they to get to Sunday-school each week that long before the hour for assembling they are in their appointed seats. A bright colored post card or a Sunday-school card, of which we could use between four and five hundred each week, is ample reward for their silent interest in the story of the boy Jesus. These they paste on their black mud walls, above their mud brick beds, and teach their parents each week the Golden Text.

OTTO BRASKAMP.

JAPAN-CHOSEN

Federated Missions in Japan

COOPERATIVE effort has brought very encouraging results to Protestant mission work in Japan. The Conference of Federated Missions was formed in 1902, and was followed by a Federation of Protestant Churches and a Continuation Committee, practically uniting the two. The small area of Japan and the rapid progress of Japanese churches have contributed to the success of cooperative effort, for the reports of the meetings of the federated missions are widely published and awaken much interest. Practically all of the Protestant Missions are included except the Protestant Episcopal of America and the Society for the Propagation of the Gospel, of England.

The Conference of Federated Missions serves as a medium for reference and united effort for the cooperating agencies. The Federation of Churches is a distinct organization to support cooperative evangelical activities, to express Christian sentiment on social and moral questions, and to promote united evangelistic, educational and benevolent Christian work. The Continuation Committee was organized in 1913 to coordinate all evangelical mission forces in Japan. This Committee investigates conditions and gives counsel regarding matters of missionary policy.

Geometric Progression

REV. CYRUS A. CLARK, of Miyazaki, writes that twenty-eight and a half years of work in Hiyuga have resulted in five so-called independent churches, six churches still receiving aid; gospel preaching in sixty or more places; and twenty-four Sunday-schools, with 1600 regular attendants. A non-Christian lawyer of the community gave the following testimony to the work of the mission: "You cannot estimate the value of Christianity by the number of Christians. Only to have given the people of the province the idea of only one living and true God, *vs.* the 8,000,000 gods of Japan is an achievement great beyond estimate."

Social Service

IN COMPARISON with the habitual lack of cooperation between state and federal authorities in America, the celerity and thoroughness of some Japanese officials is commendable. Much has been accomplished in the field of governmental philanthropic work, and the O'Hara Institute for Social Research is one agency worthy of mention. The objects of the Institute are:

1. The study of labor and social problems.
2. Investigation by experts of special problems.
3. Publication of books by experts on social questions.
4. To offer prizes for best essays on social problems.
5. To hold meetings for discussion of social questions.

An experiment at Imamiya is the Parents' Consultation Bureau. Any home problem may be brought here for advice. Osaka has three public lodging houses for laborers, accommodating in all over three hundred men. One hundred and twenty

municipal apartment houses have been built, in connection with which day nurseries are established to provide for children of working mothers.

Cooperation with these movements on the part of Christian leaders will mean the opening of doors where Christian ideals can be of far reaching value. *Japan Evangelist.*

Two Christian Examples

A YOUNG Japanese farmer whose family are active opponents of Christianity walks ten miles to attend church service every Sunday morning, remains all day until after evening service and then walks home, reaching there past midnight, with the farmers' early rising hour fast approaching.

Another young Japanese Christian was recently married and instead of taking a honeymoon trip gave the amount of money this would have cost to the little preaching place he attends. Now the Christians there are discussing how to spend such unexpected wealth.

Korean Foreign Missions

IN KOREA, where there are 17,000,000 heathen and only 300,000 Christians, one-third of whom are communicant members of the Church, a foreign mission is maintained. In 1918, their two missionaries at Lai Yang, Shantung, China, were reported as doing such splendid work among the Chinese that they already had a church of 80 members. These Korean pastors had to learn the Chinese language. Rev. S. S. Pak is now a third missionary to Shantung, and Dr. Y. S. Kim has been added to the staff. He will conduct a large clinic. One new church was built in 1919, and nineteen persons have recently been baptized.

The Mission covers the city of Lai Yang and the surrounding country in each direction for a distance of ten miles. Three schools, well attended by Chinese boys, have grown up beside the churches. The Koreans are a poor people, but their gifts for this year will reach $7000. Included in this budget is a hospital to be built, and toward which one man has given $300 for the purchase of a site; another gave $250 and two others $25 each. The Women's Evangelistic Society of Pyeng Yang voted $400 toward a house for Mr. Pak. Korean Christians also conduct missions for their own countrymen in Siberia, Hawaii and elsewhere.

Promises in Korea

LITTLE change has taken place in Korea as a result of the different regime. The police methods have not been materially reformed. Arrests are not to be made during church services, but tortures continue as a method of examining prisoners. Prisons are not allowed to be heated in winter, so that some prisoners have been frozen to death.

On the other hand, mission colleges are now permitted to teach any language they please and mission schools can hold religious exercises. The "Christian Messenger," the Korean union church paper, has received permission to publish world news, and the circulation has risen from 2800 to 7000. It contains two pages of news items, and is a marked concession on the part of the Japanese authorities.

The Bible by Correspondence

CORRESPONDENCE Bible study helps to satisfy the desire of Christians in remote districts for a fuller knowledge of the Scriptures. No less than 1200 in Korea have taken such a course during the past year. The students are residents of all parts of Korea but the work centers in Pyengyang and is under the direction of Rev. W. L. Swallen.

New Interest in Leprosy

THE Japanese government has granted permission to Severance

Medical College in Seoul to install a ward for lepers and a chair for leprosy. This means that students in the college can study leprosy at first hand, thus acquiring adequate knowledge of the disease to ultimately wipe it out of the land. Dr. A. G. Fletcher of the Chosen Mission will have charge of this new work.

Continent.

OBITUARY NOTES

Dr. Howard S. Bliss of Beirut

ON SUNDAY May 2nd, the Rev. Howard S. Bliss, D. D., President of Syrian Protestant College, Beirut, Syria, died of tuberculosis at Saranac Lake, New York. Dr. Bliss was an unusually strong and beautiful Christian character and rendered distinguished service both in America and Syria. He was only sixty years of age but his heartrending experiences in Beirut during the war and famine broke down his health. He was born in Syria, the son of Dr. Daniel Bliss of Beirut, who preceded his son as president of Syrian Protestant College. Dr. Howard Bliss was graduated from Amherst College in 1882 and from Union Seminary in 1887. After a few years as assistant pastor of Plymouth Congregational Church, Brooklyn, he became pastor of the Christian Union Congregational Church in Montclair, N. J., where he did a remarkable work. In 1902 he was called to the presidency of the College in Beirut and there served for eighteen years during a period of great storm and stress. Under Dr. Bliss' administration the College won many friends and grew to be one of the best known and most influential Christian institutions in the Near East.

Miss Holliday of Persia

AFTER thirty-five years of service in Persia, Miss Margaret Y. Holliday died March 17 in Indianapolis from illness directly due to the sufferings caused by the war. She was seventy-six years old. Miss Holliday was the daughter of Rev. William A. Holliday. Until her final return she had been on furlough only twice.

U. S. G. Jones of India

REV. U. S. GRANT JONES of Jullunder, India, died on December 22, in a lonely out-district attended only by two faithful Indians. Mr. Jones was graduated from Wooster University and Allegheny, Pa., Theological Seminary, and through Dr. J. C. R. Ewing was persuaded to become a missionary to India. In 1887 Mr. Jones took up his work at Ferozepur, and the following year was transferred to Lahore for district work.

Mrs. Arthur H. Ewing of India

MRS. ARTHUR EWING, for several years a Missionary of the Presbyterian Board in India, recently lost her life by being run down by an automobile in New York City as she was alighting from a trolley car.

George S. Fisher of Kansas

MR. GEORGE S. FISHER, General Secretary of the Gospel Missionary Union of Kansas City, Missouri, died of typhoid fever on March 22 in Guayaquil, Ecuador, where he was visiting the mission station of the Society which he founded. Mr. Fisher was formerly a Y. M. C. A. secretary, and gave up that work to establish the "faith mission" which has done a great pioneer work in Morocco and the Sudan, in Ecuador and Colombia, and among the Navajo Indians in America. Mr. Fisher was a strong personality, a staunch believer in the Christian faith and a fearless advocate of the strictest Gospel truth. His "Sound the Alarm" articles in "The Gospel Message" called attention to many errors that he believed to be taught or practiced by religious leaders. Although at times his judgment was probably defective none doubted his sincerity or his loyalty to Christ and the Bible. He was a "spiritual detective," and in many ways rendered truly sacrificial Christian service.

Africa; Slave or Free? By John H. Harris, with preface by Sir Sydney Olivier. xix, 244 pp. London: Student Christian Movement 6s. 1919.

It might be said of this little volume, intended for the use of mission study classes in British universities, as was said of "Dawn in Darkest Africa," by the same author: "It cannot but be an advantage....that the Government, Parliament and the general public should learn what one so eminently qualified as Mr. Harris to instruct them in the facts of the case has to say on this subject." Sir Sydney Olivier's ten-page introduction is also a fine piece of interpretation of a book and its cause.

Mr. Harris has gathered material from his many years of residence in Africa and his study of the documents in the case, but he does not write as a statistician or government advocate of his cause. He places before the reader the African in his environment, surrounded by his greatest problems, chief among which are labor, which he is loath to render and which the white overlord demands secondarily; land which is his life and without which the same white master cannot "carry on"; and thirdly the universal objection of the world against his race and color. Three-fourths of the book are devoted to these subjects. The last fourth discusses African education, industrial missions, religious movements in that continent, and the critics of Christian Missions to Negroes. The Africa of tomorrow as nurtured under the League of Nations closes the series of topics. It is a piece of reasoning which ought to appeal to students; for facts, arguments, statistics, testimonies of eminent observers, abound and help the reader to form his own conclusions.

In so far as Mr. Harris states his personal convictions, they are these: The main features of the New Africa should be nine. The relationship of European or American Powers should be that of trusteeship; the fundamental article of administrative policy should be without respect to color; African sovereignty should be vested in its inhabitants; in land policy, a safe and adequate tenure should be secured for each native tribe; the labor policy should include complete freedom of contract; commercially there should be no discriminating barrier raised because of race or color; "equal rights for all civilized men" should be the motto upon the franchise banner; elementary education for all and an open door for the highest education should be provided; and in the matter of religion, missionaries should be entirely free to teach the Christian faith by example and precept. This conclusion may seem obvious, but the reader will see that it is not present in many cases; Africa is not wholly free, aside from the technical items of actual domestic slavery and contract labor under certain foreigners. We know of no other book in which such serious problems are considered so satisfactorily and so briefly, and hence we commend this one with great pleasure.

Plans for Sunday School Evangelism. By Frank L. Brown. 12mo. 223 pp. $1.50 net. Fleming H. Revell Co., New York. 1920.

This book is of value to all interested in evangelism, or leading young people into living contact with Jesus Christ as their Lord and Saviour. It is written by a man who has had unusually wide and successful experience in the

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State of New York, County of New York, ss:

Before me, a notary public in and for the county aforesaid, personally appeared R. H. Howland, who having been duly sworn according to law, deposes and says that he is the Business Manager of the Missionary Review of the World, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management (and, if a daily paper, the circulation) etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse side of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:
Publisher, Missionary Review Publishing Company, Inc., 156 Fifth Avenue, New York City.
Editor, Delavan L. Pierson, 156 Fifth Avenue, New York City.
Business Manager, R. H. Howland, 156 Fifth Ave., New York City

2. That the owners are (give names and addresses of individual owners, or if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.)
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(Signed) R. H. Howland.

Sworn to and subscribed before me this 1st day of April, 1920.

Benedicta McCann,
Notary Public No. 14 New York County.
(My commission expires March 30, 1922.)
Cert. also filed in Register's office No. 2006.

(*Continued from page* 568)

work. Mr. Frank L. Brown, now the General Secretary of the American section of the World's Sunday School Association has been for over thirty years the superintendent of the Bushwick Avenue Sunday School in Brooklyn, New York, one of the largest and most successful in the world. That school has added over five thousand to the church membership.

Mr. Brown discusses and illustrates the importance and opportunity in Sunday-school evangelism; the methods adapted to different grades; the various factors and agents in the work; the relations of the pastor to the superintendent, the teacher and the home to the problem; and the various plans, letters, cards, literature and other helps in winning, preparing and enrolling members of the Sunday-school among the faithful followers of Christ.

The book is clear, convincing, spiritual and practical in its suggestions. We do not agree with the author in his opening statement that "if it were not for the additions to the Church from the Sunday-school, the Church in a few generations would be non-existent." The Church of God does not depend for its life on any one organization or method, and for centuries there were no Sunday-schools. We agree, however, with his estimate of the great value and place of the Sunday-school as a recruiting and training shool for the Church. Between eighty and ninety per cent of Protestant church members come from the Sunday-schools. There is no work of greater importance, and this is a volume unusually well adapted to help produce a rich harvest.

Foreign Missions Year Book, 1920. Edited by Roderick Beach. Foreign Missions Conference, 75c. 25 Madison Ave., New York, 1920.

This is the second volume of this useful book of Foreign Mission facts. It is an authoritative handbook, giving material for those who wish to be informed and to inform others on the foreign missionary

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situation and work. This volume includes reports on work at the Home Base not only in America but in Great Britain, Continental Europe, South Africa and Australia. It reviews the various mission fields with the help of experts and contains articles on Roman Catholic Missions, Literature, Statistics and a directory of missionary societies. Every editor and speaker or student of missions should own a copy of this handbook.

Home Missions Council Report, 1920
156 Fifth Ave., New York.

For thirteen years the Home Missions Council has been in operation to promote fellowship and cooperation among Protestant Christian organizations doing work in North America and dependencies. The President is Rev. Charles L. Thompson, D. D., and the secretaries, Dr. A. W. Anthony and Rev. R. W. Roundy. Twenty-six denominations and forty-three agencies are represented on the Council. The Council of Women for Home Missions, which is affiliated with it, has for its President Mrs. Fred S. Bennett and for secretary Miss Florence E. Quinlan. Seventeen Women's Boards are united in the work; they conduct twelve schools of missions and publish mission study text-books.

This report contains much valuable material on all phases of Home Mission work. There are the reports of Committees giving the results of investigation on work among Negroes, on Alaska, on Immigrant and Industrial work, the Mormon propaganda and other topics. The addresses on "The Soul of the Indian" by Bishop Burleson and on other timely topics make stimulating reading.

The statistics collected from sixty-three boards and societies, show total appropriations of $14,649,828 and 3,369 missionaries wholly supported and 13,570 partly supported by the Boards. There are no statistics as to the number of missions, churches, conversions, schools, etc., connected with these home mission agencies. The index is complete and useful.

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